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TRANSACTIONS

OF THE

MORAVIAN HISTORICAL SOCIETY,

Nazareth, Pa.

VOLUME VIII.

PARTS I, II AND III.

749.

WHITEFIELD HOUSE,
NAZARETH.
PRINTED FOR THE SOCIETY.
1909.

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WECHQUETANK.

1749—1760.

THE MONUMENT AT WECHQUETANK.

DEDICATION OF THE

MONUMENT AT WECHQUETANK.

According to announcement, this ceremony took place on Friday, May 31, 1907. The occasion was one long to be remembered. As to weather conditions, the day was an ideal one and the dedication exercises were appropriate and very impressive. The stone marks the scene of Moravian missionary labors during the years 1750-56 and 1760-63 at Wechquetank, near the present village of Gilbert, Monroe County, Pa. A full account of this activity will be found in a paper on "Wechquetank," written by the Rev. Eugene Leibert and published in Vol. VII of the Transactions of the Moravian Historical Society.

Members and friends of the Historical Society, mainly from Bethlehem and Nazareth, journeyed to the place to participate in the exercises. The committee on arrangements had secured the running of a special train on the Lehigh and New England Railway from Bethlehem to Saylorsburg. Starting at 9.15 a.m., with the Bethlehem contingent and picking up the party from Nazareth at Bath, the train reached Saylorsburg after an hour's run. There four stages were in readiness for the ride of seven miles across Ross Township, through the lower corner of Chestnut Township to the village of Gilbert, in Polk Township. This part of the journey through the fertile Bucktown Valley over Wire Ridge into Pleasant Valley was particularly enjoyable, affording fine views of a country rich in the varied charms of smiling vale and solemn mountain, bright field and gloomy forest, broad meadow and slender stream. At noon the destination was reached. Several members of the Society, travelling by a different route had arrived earlier. They swelled the number of Moravians present to a little more than one hundred. Lunch was partaken of at the Gilbert Hotel.

At the time appointed for the exercises, half past one o'clock, the procession formed in front of the hotel, six trombonists

from Bethlehem in the lead, the clergy, members and friends of Historical Society following in the order named, and marched several hundred yards to the stone. The playing of the noble strains of Tune 83, as the procession moved, as indeed, all the skillful rendering of the chorales added much to the beauty and solemnity of the occasion.

Arrived at the monument, those in the procession and the people that had gathered from the neighborhood, to the number of five hundred, arranged themselves around the stone, the dedication services, following the printed order of exercises, prepared by the President of the Society, being:—

1. Hymn: "What are these in bright array?"
2. The Apostle's Creed.
3. The Gloria Patri.
4. The Lord's Prayer.
5. Hymn: "How are thy servants blessed, O Lord!"
6. Dedicatory address by Bishop J. M. Levering.
7. Prayer by the Rev. Paul de Schweinitz.
8. Hymn: "For all thy saints, O Lord."
9. Responsive reading of the doxology, "Unto the Lamb that was slain."
10. Hymn: "Sing Hallelujah, praise the Lord."
11. Benediction.

The monument of blue New Hampshire granite, is similar to the one erected six years ago to mark the site of Meniolagomeka five miles to the south of that of Wechquetank. Rising from a mound covering the sides of its solid foundation of concrete, within a plot of ground, twenty feet square, acquired by the Society on the right bank of Hoeth's Creek or Head's Creek, it is eight feet high, four feet wide and two feet thick. It stands near enough to the public highway for the passerby to read on its polished surface the following inscription:—

The Site of
WECHQUETANK,
a Moravian
Indian Mission Station,
1760-1763.
Erected by
The Moravian Historical Society,
A. D. 1907.

For the people of the neighborhood the day was "an high day." It is a pleasure to record that they not only appeared in considerable numbers, but also entered with sympathetic interest into the spirit of the occasion. The address, packed with information concerning their own neighborhood and surrounding places during an interesting period, was of particular value to them.

The program, providing for exercises of reasonable length, could be carried through without a hitch, and all members and friends of the Society, thanks to the excellent arrangements for transportation, were enabled to reach their homes before dark.

MEMORIAL ADDRESS.

By the Rt. Rev. J. Mortimer Levering.

On a beautiful October day, six years ago, many of us were gathered a few miles from this place, in the picturesque valley of the Aquanshicola, to dedicate the memorial stone set to mark the site of Meniolagomeka, and so recall heroic missionary efforts at that Indian village more than a century and a half ago. Today we meet at another memorable spot amid the rural charms of this "Pleasant Valley" to complete what the Moravian Historical Society decided eight years ago to do, having in mind both the Meniolagomeka memorial and that which stands before us to tell that here was Wechquetank.

At both places the regularly organized missions, with a settled mssionary, existed only three years. That at Meniolagomeka preceded and that at Wechquetank followed the destruction of the chief mission at Gnadenhütten, on the Mahoning, in 1755, the sesqui-centennial anniversary of which we observed by a service in memory of the martyrs, on November 24, 1905, at Lehighton.

Next to the tragedy at Gnadenhütten, the scenes of horror enacted right at this spot, stand out most conspicuously among the dire experiences of the region in that reign of terror.

Amidst the ruins of a peaceful settlement the short-lived mission of Wechquetank was formed here five years later, when Pontiac's war following the first outbreak of savage vengeance brought the second reign of terror to the entire frontier, with the awful Wyoming Massacre of October, 1763, as its most conspicuous horror.

The mission at Wechquetank lasted only from April, 1760, to October, 1763.

But while the organized mission existed only three years, what we may call the Moravian history, of this locality, began in 1750.

Indeed, we might say it began in 1742, when Count Zinzendorf and his daughter, Benigna, on their first journey in the Indian country, with their escort of six men, one woman and an

Indian guide, on the 27th of July reached the village of Capt. Harris, the Delaware chief, near where we are now assembled; and, after passing the night here, proceeded to Meniolagomeka, on the 28th. Again, when he visited the Shecomeco mission in New York, in August of that year, he probably passed through this neighborhood, for the Minnisink trail, by which for some years the missionaries journeyed from Bethlehem and Nazareth to strike the historic "Old Mine Road" up into New York to reach Shecomeco, seems to have led past Capt. Harris' village. Furthermore, we recall that in 1745, when persecution by the New York government brought on the destruction of the Shecomeco mission and led to the founding of Gnadenhütten on the Mahoning the following year as a new rallying point for the fugitive Indian congregation, and plans were formed for establishing a chain of evangelistic centers for Indians and white settlers, from the Delaware to the Lehigh Water Gaps and across the Delaware in the Jersey Minnisinks, the first Moravian school and preaching station was founded in what was then known as the Brodhead settlement and Dansbury up in those parts. Coming and going between Bethlehem and that neighborhood from 1745 to 1755, when the little church built there in 1753 was burned by the savages, the missionaries traversed this valley, for allusions in the records reveal that they followed the old trail past the former village of Captain Harris.

But, as stated before, the distinct Moravian history of this particular spot began in 1750. In that year Frederick Hoeth, a member of the Moravian church in Philadelphia, purchased the first tract, of a considerable body of land acquired by him and his subsequent son-in-law, Christian Boemper, in this locality. Other Philadelphia Moravians who bought land in this valley at the same time, were Philip Serfass, who became the nearest neighbor of Hoeth, and Jacob Weiss, the grandfather of the founder of Weissport. Hoeth's settlement became, in a few years, one of the most important in this frontier region. Before the Indian outbreak of 1755, he had not only established himself and family in comparative comfort and plenty on the farm opened here, but had a grist and saw mill with a blacksmith and wagonmaking shop in operation employing sundry

persons and making his place a valuable center. It was, furthermore, an abode of sobriety and godliness, like that of Daniel Brodhead, and had a character, unlike many rough backwoods homes, of the time, a character, which preserved the quality of the finer association out of which the people had gone into the wilderness.

Such, briefly sketched, was the first civilization planted at this place a hundred and fifty years ago, Christian civilization, which caused the wilderness and solitary places to be glad and made the desert rejoice and blossom as the rose. For a while the place was called Friedensthal (vale of peace), and here in this quiet valley were welcomed the messengers whose feet passed over the mountains on their gracious errands, carrying good tidings and publishing peace.

The Indians called the little creek Wechquetank, the name of the willow that grew along its banks. Ere long the name was but a memory and nothing survived bearing it. After the prevalent custom of primitive settlements the people gave it the name of the most prominent dweller here who first turned the limpid stream to purposes of useful industry, and they called it Hoeth's Creek. Even this, as well as Wechquetank, was forgotten when, after the lapse of years, Hoeth's Creek came to be Head's Creek, which name with the others applied to it survived near to our day. Hoeth's Creek it was called, however, at the time, when ghastly ruin fell upon the peaceful, prosperous settlement in December, 1755. It was a harrowing detail in a moving panorama of awful scenes along the frontiers of the English settlements, when a crisis in the clash of British and French interests emboldened those of the Indian tribes who were in league with the French to attempt the execution of their mad dream of recovering domain and dominion by a concerted blow of extermination all along the English border. The disaster to the British forces in western Pennsylvania, in July, 1755, gave the signal to the savage hordes in the east to strike. On the 16th of October the first violence occurred east of the Susquehanna. Soon point after point in the Wyoming Valley was ablaze. When Gnadenhütten on the Mahoning was destroyed, on the 24th of November, and the blood of the martyred missionaries testified against

the false and cruel suspicion that they as friends of the Indians were in sympathy with the French and their savage allies, it seemed as if nothing could stay the execution of the plan of the vindictive, ambitious and treacherous Teedyuskung to hurl his minions down over all the settlements in the Forks of the Delaware, and make an end even of Nazareth and Bethlehem before their "great day," as he had boasted, that is Christmas. Sixteen days passed after the Gnadenhütten massacre before these easternmost settlements north of the Blue Mountains were subjected to the impending doom. Then Hoeth's settlement and Brodheads were attacked. On the evening of the 10th of December the blow fell here. We will not dwell minutely on the gruesome details. They are an oft-told story. As at Gnadenhütten, so here the savages surprised the people at the close of the day when they were partaking of their evening meal. Hoeth himself was the first to fall. His wife was shot while trying to flee, and was then inhumanly dealt with. Her youngest daughter, escaping with her, shared her fate. Three other persons were shot outright. All the buildings on the premises and Christian Boemper's house were set on fire. Boemper and his family succeeded in escaping to Bethlehem with many other refugees. His servant boy was so badly wounded in the arm that an amputation had to be performed by Dr. Otto, of Bethlehem. In January following Boemper was shot by the savages while on his way back to the ruined settlement to look after the cattle. Serfass and Peter Hoffman who were with him turned back to Nazareth fearing Divine punishment for the profane language of the soldiers who were guarding them, and so they escaped. The marauders lost only one of their number at this spot. He was shot by Hoeth's blacksmith, Teiss. When they fell upon the Brodhead settlement many of them were killed and wounded by men gathered in Brodhead's house. This repulsed and demoralized them for the time being, and thus their fiendish work in this vicinity was checked. After setting fire to all the buildings in Hoeth's estate, they carried off as captives three daughters of Hoeth with the wife and two daughters of Teiss, the blacksmith. We would not wish to follow up their fate, worse than death on the spot, even if we knew the details. The story of one of them, Marianna

Hoeth, is known. Forced to become the wife of one of her brutal captors and dragged from place to place, even as far as Pittsburgh, she eventually escaped and with her child found her way back to Bethlehem four years later, when arrangements were being made by the Moravian Church authorities to reoccupy the desolate site of her home in the interest of quite another sort of Indians. With the execution of these plans another period in what I have called the Moravian history of this spot begins. How striking that this domain in the valley thus laid waste by Indians who represented the worst character of their race, and desecrated by them in atrocious shedding of innocent Christian blood, should five years later become an asylum for Christian Indians representing the best to which their race could be brought, in turn oppressed, chased from place to place and at times hunted for their lives by white men classing themselves as Christians. But such is the peculiar history of this spot and this is the answer, if any ask "What mean ye by this stone?"

I have referred to the official oppression which broke up the flourishing Indian mission of Shecomeco in New York and to the migration of the converts to the Lehigh Valley, causing the establishment of the yet more prosperous mission of Gnadenhütten. When that was destroyed the band of faithful Christian Indians found refuge at Bethlehem, where they were taken in at great peril to the town, for men on all sides were almost maddened by the atrocities committed by the savages and, goaded beyond a sense of discriminating justice, were ready to wreak vengeance not only on the loyal, unoffending Christian Indians, but even on their heroic protectors. In 1758 a new Indian village was founded for the converts, quite near Bethlehem on the Lehigh River and called Nain. There against the better judgment of several of the most experienced and sensible missionaries, such as Martin Mack who did not believe that it could be permanently maintained at that place, the attempt was made to carry out Count Zinzendorf's fond wish to try the experiment of a training place for Indian converts within the confines of civilization and near a model Moravian village. It soon became evident that only a limited number could dwell at Nain, for they had no proper range for hunting and

trapping and therefore, no proper facilities for subsistence in a natural, untrammeled way suitable to them, as had been the case at Gnadenhütten. Hence, when it became necessary to find a place for more—for some had been living temporarily on the Nazareth domain, and incompatibility between different tribes represented among them, occasioned difficulties—it was decided to try again to establish a station nearer the border of the Indian country where they could be more free in movement and more easily exert an influence upon others of their race through contact. Early in 1760 the tract of about 1400 acres at this locality, belonging to the estates of Hoeth and his son-in-law Boemper, was purchased by the Church.

In February the missionaries, Martin Mack and Joachim Sensemann, had made a visit of inspection to this place where everything lay in ruins. On the 23d of April, 1760, the start for the place was made by upwards of thirty Indian brethren from Nain and from Gnadenthal on the Barony of Nazareth, in charge of Sensemann, and that interesting and useful man, John Joseph Bull, whom the Indians called Shebosh, which meant flowing water. They reached the mournful spot towards evening on the 25th. On the 6th of May the first cabin was completed. The rapid erection of other buildings followed and, on the 26th of June, the meeting-house of the new village was dedicated. An element of romance appears in their decision to give the mission the old Indian name of the locality, Wechquetank, instead of following the usual custom of selecting a Bible name or a German word expressive of some Christian grace or pious sentiment.

About twenty rods from the church up the slope, the little grave-yard was opened and dedicated on the 29th of July, when the remains of an Indian child named Tobias, were interred. Only three others were buried there during the three years of the mission's existence. May we pause to think that in the dedication of this shaft, we are not only preserving the recollection that here was a mission station, but are also paying a tribute to the memory of four of the red children of the forest, who died here in faith and were buried here in hope, won from heathenism and savagery through the earnest, self-sacrificing efforts of missionary fathers of the Moravian Church, laboring

amid dangers, toils and pains, laboring with prayers and tears, but unflinching courage, undaunted hope and unquenchable joy in the thought of saving even one soul from sin as a trophy for Christ, their Saviour, whose blood, more precious than the blood of the martyrs, was shed that even for the rudest savage brought in living faith to His blessed feet, the sting of death might be removed and the grave might be deprived of its victory? May we not afford to uncover our heads to the memory not only of Christian victims of blind savage fury who fell here, and of the saintly men and women who here took their lives in their hands to place, please God, even one savage soul as a gem in the Redeemer's crown, but also to the memory of the four thus won, whose dust has reposed beneath this sod for a century and a half, but not forgotten by Him with whom their ransomed spirits dwell, and who is the Resurrection and the life? The spot received some further reverence in later years, long after the last Indian had left these hills and valleys, because it became the resting place of the remains of some who lived and died in this neighborhood and were respected ancestors of people living now in this region and elsewhere. May not such also appreciate today the placing of this stone to remind the passerby that sacred associations hover about this place and that here was hallowed ground. I mentioned the servant boy of Christian Boemper, who was wounded here in the attack on December 10, 1755, and whose arm had to be amputated at Bethlehem. In 1848 Pastor Decker wrote from Pleasant Valley to a Bethlehem paper that six years before that he had buried in this old graveyard, the aged widow of George Huth. It is supposed that "this was the last burial made on the spot." His letter states that George Huth was a brother of Adam Huth, who lost an arm in the fight with the Indians here. So evidently Adam Huth was that same servant boy of Boemper. Pastor Decker also tells where George Huth's house, in which Moravian Brethren preached in later times, stood on the Wilkes-Barre turnpike, and that descendants of the family living in 1848 remembered such occasions. Do these associations remind some here gathered from this neighborhood that there may be many who are kin with our Society and with the descendants of Moravian pioneers who figured here, in the feeling which cherishes the venerable associations of this spot?

But I must conclude this cursory sketch and reach the end of the story of this spot as a mission station. Perhaps the most famous of the missionaries stationed here during those three years was the Rev. Bernhard Adam Grube, who was also the last. That the production of scholarly linguistic work is also associated with that brief period of missionary labor here, is probably known by few outside of our Society. Here Grube toiled at Bible and hymn translation into the language of the Delaware Indians, and some of it found its way into print, turned out in 1763 from the press brought over from London by a Moravian colony in 1761 and set up by John Brandmiller, in the Brethren's House of Friedensthal, on the Bushkill, near Nazareth, where the first printing in the Lehigh Valley was done.

Grube and his heroic wife were in charge here, braving everything both from Indians and whites, out of love to Christ their Lord, and their Indian flock, when the effects of Pontiac's conspiracy, spreading among the disaffected of the race in these parts, caused the second reign of terror in this region in 1763, which I have referred to, and which brought the history of Wechquetank as an Indian mission, to an untimely and mournful end. In the month of October of that year, after the appalling Wyoming massacre, the peril both for the missionary and his flock from savages on the one hand and infuriated white men on the other, became so great that it would have been sheer folly to remain.

On the 10th of October, 1763, word came to him from the authorities at Bethlehem that he and his converts must leave forthwith for a place of safety. They all started together next day and reached Nazareth on the 13th. Ere long the deserted mission buildings and the cabins built by the Indians were burned to the ground, and for the second time this place became a scene of ruin and desolation. Pontiac's war came to end the following year.

In 1765 the remnant of the Indian congregation once more set foot on the historic soil in which we have placed this stone to keep Wechquetank in mind, but not to stay. They only halted here on the march before the white man's imperious order, "move on".

After much wandering, after bitter months spent in the Philadelphia barracks where they left many of their number in unmarked graves, a return to Bethlehem and a brief sojourn at Nain, the whole remaining body of them set out from that place under Government guard with the missionaries Zeisberger and Schmick on April 3—Wednesday of Holy Week. On Good Friday they reached the ruins of Wechquetank where they built temporary wigwams of bark and tarried over Easter. On the 9th of May they bade a last farewell to this spot and started on the long, hard journey to the Wyoming Valley. With their departure from this place, May 9, 1765, Moravian Indian Missions in these parts came to an end.

After a rally at Wyalusing and another station on the upper Susquehanna, the order to move on again came. In 1772 they set out on the yet longer journey to the Tuscarawas Valley in Ohio, and Moravian Indian Missions in Eastern Pennsylvania came to an end.

We will follow these no farther except to say that again and again the order to move on has come in the shape of successive enforced migrations or irresistible adverse conditions, until now they have moved to the Pacific Coast, and nothing remains of Moravian Indian mission work but the present little flocks in California. Will Moravians let these die too?

We pause in conclusion at the fact that a last Easter passed by a fugitive remnant of Moravian Indians at this spot in 1765 was the end of Indian missions in these parts. The mournful end of Wechquetank was the mournful end of it all in these regions. As we dedicate this stone to the hallowed memories of this spot, we do not think aright if we have in mind merely the thought of things that have perished. We think rather of that which cannot die. Those missionaries, those Indians won for Christ, their lives and deeds so far as lived and done in faith and love to Him still live. As we consecrate this memorial we do it in Christian sentiment. We leave this spot with a vision of that last Easter morning around the four graves of the mission. We let these memories with bright, glad Nature around us, clad in Spring-time green, tell us of life from God, life attuned to His praise, life ennobled by devotion to what is true and right and good, life useful to our surround-

ings for the sake of Him who was on earth not to be ministered unto but to minister, life abiding and growing because it is hid with Christ in God, life everlasting because of the Easter truth, he that believeth in Him though he were dead yet shall he live.

TOPOGRAPHY OF GILBERTS.

Gilbert's Postoffice, Monroe Co., Pa., sometimes known as Pleasant Valley, lies on the main road through the valley of the Big or Pohopoco Creek, about half way between Stroudsburg and Lehighton. The upturned edges of an anticlinal have broadened out the fertile slate shales at this point and the drift material of the ice age has filled up the valley to a depth of more than 40 feet, thus producing the only really fertile farming area of any extent in the entire country.

To the north lies the Pocono Mountain less than five miles distant. To the south the Wire Ridge towering up to a thousand feet in elevation, interposes and intercepts the view of the Blue Mountains. At Brodheadsville, 2½ miles east of Gilbert's, two large springs are the source of the Pohopoco Creek, which stream pursues its course through the entire length of the valley and empties into the Lehigh at Parryville. From the north, issuing from a slight fault in the Pocono escarpment, flows the Head's Creek, or Hoeth's Creek or Marshall's Creek as it has variously been named, and enters the Big Creek just below the village. On this creek the Hoeth property bordered and the waters of this stream drove a mill which, in all likelihood, stood on the very spot upon which a simliar structure is operated today. From Gilbert's toward the south lies the site of Meniologameka, distant six miles; while Stroudsburg and Lehighton are fourteen miles distant, respectively, east and west.

ANNUAL MEETING

OF THE

MORAVIAN HISTORICAL SOCIETY,

SEPTEMBER 18, 1906.

In the absence of the President, Bro. Abraham S. Schropp was chosen to preside.

The minutes of the last annual meeting were read and adopted, and the Treasurer's annual report, of which an abstract is given herewith, was communicated and approved.

RECEIPTS.

Annual Dues,	$ 195 50
Fees for Life Membership,	30 00
Interest,	145 76
Vesper Tickets	36 50
Museum Box,	6 70
Sale of Transactions,	44 00
For Lehighton Memorial Service,	5 00
For Monroe County Monuments,	172 75
For Bruce and Powell Monuments,	62 50
Nazareth National Bank, Special Deposit,	3055 81
Cash on hand August 31, 1905,	304 52
	$4059 04

EXPENDITURES.

Secretary's, Treasurer's and Librarian's Compensation,	$80 00
Vesper Supplies,	24 40
Transactions,	73 50
Binding Vol. VII,	24 35
Postage, Stationery, Express, Printing and Commissions,	27 40
Donation for Goshen Cemetery, Ohio,	20 00
Memorial Service at Lehighton,	30 18
Nazareth National Bank, Special Deposit,	400 00
Lehigh Valley Railroad Bonds,	3055 00
Cash on hand August 31, 1906,	324 21
	$4059 04

RESOURCES.

Cash,	$ 324 21
Investments,	4792 75
Vol. III. (Copies unsold),	42 27
Graveyard Fund,	39 54
Lehighton Memorial Service,	13 08
Vesper Account,	1 25
Excess of Liabilities,	258 75
	$5471 85

LIABILITIES.

Publication Fund,	$1956 80
Summer House Fund,	577 72
Zeisberger Memorial Fund,	161 71
Monroe County Monument Fund,	385 84
Helen Bell Memorial Fund,	2210 51
Binding Fund.	66 40
Annual Dues prepaid,	4 50
Bruce and Powell Monuments,	62 50
Publication Committee	45 87
	$5471 85

The Secretary's report was read and accepted.

The more important donations reported by the Librarian are as follows:

Section of an apple tree planted by David Zeisberger and his Indians at Gnadenhütten, Ohio, in 1772, from Rev. J. Greenfield.

Interesting old papers from Miss Annie O. Ricksecker.

Various photographs, views and portraits, from Dr. Isaac Huntting, Rev. W. H. Rice, Rev. J. F. Pemsel and Geo. E. Nitzsche.

Old autographs and letters, and pamphlets relating to the Moravian settlement in Sussex Co., N. J., from John W. Jordan.

"Aboriginal Fishing Stations on the Coast of the Middle Atlantic States," from Francis Jordan, Jr.

Books, Pamphlets and Files of Moravian Periodicals, from Aug. H. Leibert.

"Proceedings of the Pennsylvania Federation of Historical Societies," from Dr. S. P. Heilman.

Bro. Paul deSchweinitz, in his capacity as Vice President of the Society for Propagating the Gospel, informed the meeting that, as a result of his correspondence with Bro. Wm. H. Jordan, a member both of the Society for Propagating the Gospel and of the Moravian Historical Society, the latter had generously offered to enlarge the Ephrata or Whitfield House at an approximate cost of $6000, thus affording additional rooms for furloughed and retired missionaries and ministers, and a more commodious hall and museum for the Moravian Historical Society.

Bro. deSchweinitz also communicated the vote of thanks which the Directors of the Society for Propagating the Gospel, as holders of the titles to the Ephrata Missionary Home, had adopted and sent to Bro. Wm. H. Jordan.

As the Moravian Historical Society will thus secure enlarged quarters, which have long been desired, the following resolution was offered and adopted.

Resolved, That the Moravian Historical Society hears with great satisfaction of the generous intention of Bro. Wm. H. Jordan to enlarge the Whitfield House as a memorial of his father, the late Bro. Francis Jordan, whereby the Society will secure more commodious quarters, and herewith joins with the Directors of the Society for Propagating the Gospel, the cus-

todians of the building, in a most hearty expression of thanks to the donor, and trusts that the accomplishment of his plans may prove a source of constant pleasure to him, as well as a lasting memorial to his honored father.

That it also ventures to express the hope that the proposed enlargement may be completed in time to be formally opened and dedicated in connection with the jubilee celebration of the Historical Society in 1907.

Resolved further, That this record and resolution be entered upon the minutes of the Society in full, and that a copy thereof be sent to Bro. Wm. H. Jordan.

On motion, the Executive Committee was instructed to provide a special programme for the annual meeting in 1907, it being the fiftieth anniversary of the organization of the Society.

The election of officers to serve during the ensuing year was next held, resulting as follows:

President, Bishop J. M. Levering.

Vice Presidents, Bishop H. J. Van Vleck, Rev. Eugene Leibert, Rev. E. T. Kluge, Rev. W. H. Rice, Rev. M. W. Leibert, Rev. A. D. Thaeler, Wm. H. Jordan, A. R. Beck, Abraham S. Schropp, C. O. Brunner.

Secretary and Treasurer, Frank Kunkel.

Librarian, Rev. E. T. Kluge.

Board of Managers, J. A. Rice, Granville Henry, Aug. H. Leibert, Wm. V. Knauss, H. A. Jacobson.

Library Committee, Rev. Paul deSchweinitz, Rev. John Greenfield, John W. Jordan, Abraham S. Schropp, J. F. Bardill, Theodore Kampmann.

Publication Committee, Rev. Eugene Leibert, Rev. W. N. Schwarze, Albert G. Rau.

Graveyard Committee, C. E. Michael, G. A. Schneebeli, S. R. Odenwelder, F. H. Martin.

The "Vesper," at 2 P.M.

One hundred twenty-three members and guests were present.

After the collation, the chairman announced that the following members of the Society had passed away since the last annual meeting: H. C. Carter, Robert Haas, George R. Geiger, Mrs. Francis Wolle, John Hill Martin and Robert Rau.

The following papers were read:

"Some Random Extracts from the Diaries and Minutes of the Committee of Temporal Affairs of the Lititz Moravian Congregation," by Abraham R. Beck.

"Fire Protection and Fire Departments in Bethlehem," by Albert G. Rau.

"Franklin's Moravian Friend (James Hutton)," by J. W. Jordan.

Before adjourning, the following resolution was adopted by a rising vote:

Whereas, In his wise Providence, it has pleased the Lord to call into the rest that remaineth for the people of God, our esteemed and beloved brother, Robert Rau, deceased at Bethlehem, Pa., July 30, 1906, for many years a familiar figure at the meetings, and long a prominent member of the Moravian Historical Society, whose objects he ever sought to advance to the full measure of his ability, whether in the capacity of an officer, or in the discharge of committee duty, as a writer of papers, interesting when he read them, or valuable for reference as sources of accurate knowledge, by painstaking research among original documents, or by personal investigation on historic ground, be it

Resolved, That the Moravian Historical Society, assembled in Nazareth, Pa., at its annual meeting, September 18, 1906, makes special record of its admiring recognition of the exceptional and zealous services rendered in its behalf by Bro. Rau, that it expresses its keen sense of the severe loss sustained through his departure, that it gratefully regards his literary and historical labors to be of enduring worth, no less for information of the general public than for the student of distinctly Moravian subjects, and that it finds consoling thought, for itself and for the closer circle of the bereaved, in the evidence that his works do follow him, and in the assurance that he, being dead, belongs, in very truth, to the number who still speak.

The following have become members of the Society since the last annual meeting:

Miss Theresa G. Haas, Miss Margaret Knapp, Miss Mary Knapp, Miss Ruth Henry, Dr. Harry C. Pohl, George D.

Stocker, all of Nazareth; Miss Etta R. Ritter, Phillipsburg, N. J.; Miss Helen Jordan, Philadelphia; Prof. C. A. Marks, Allentown, Pa.; Miss Adelaide Fries, Winston-Salem, N. C.; Bishop Edward Rondthaler, Winston-Salem, N. C.; Dr. James P. Warbasse, Brooklyn, N. Y.; George R. Seifert, Philadelphia; Isaac Long, Lancaster, Pa.; Winter L. Wilson, Bethlehem, Pa.; Mrs. H. J. Laciar, Bethlehem, Pa.

There are now one hundred and six life members and two hundred and thirty-five active and associate members, making a total of three hundred and forty-one.

In Memoriam.

Robert Haas.

Bro. Haas was born in Lauterbach, Wurtemburg, March 25, 1832. At the age of twenty-two he emigrated to America, and settled first at Easton, where he learned his trade, that of stonecutter. In 1860 he moved to Nazareth, where he helped to build the present Moravian Church. December 22, 1863, he was united in marriage with Miss Elizabeth Lind, of Schoeneck, and both united with the Nazareth Moravian Church. He served as an officer of the church in various capacities. He passed away November 24, 1905. He joined the society in 1869.

George R. Geiger.

He was born September 30, 1856, in Detroit, Mich. In his infancy he moved to Lancaster, Pa., which was his home until 1880, when he joined two older brothers in Kansas. He returned to Lancaster in 1886. In 1887 he married Miss Mary L. Kreider, and united with the Moravian Church. In 1893 he moved to Nazareth with his family. In early life he had been a skillful printer. At Nazareth he engaged in horticultural work, and in a few years established a successful and remunerative business. Both at Lancaster and Nazareth he was active in church work as an officer and teacher in the Sunday Schools, and as a member of the church boards. He was "called home" January 28, 1906. He joined the society in 1891.

John Hill Martin

was born in Philadelphia, January 13, 1823, of distinguished Colonial ancestry. In 1841 he resigned from West Point, after three years' service, to take up the study of law. Having spent many Summers in Bethlehem, he became interested in the history of the Moravians and published, (1872,) *Bethlehem and the Moravians*, (1873) *Sketches in the Lehigh Valley*, (1873) *Historical Notes on Music in Bethlehem*. Mr. Martin retired from active practice in 1881. Besides being a member of this Society since 1869, he belonged also to many other associations of a similar nature. He died April 7, 1906.

Robert Rau.

He was born near Allentown, November 4, 1844, but removed to Bethlehem in 1849, where he was educated in the Moravian Parochial School. After leaving that institution he entered the employment of his father and uncle, the then firm of Simon Rau & Co., and later became a partner in the same business with his cousin, E. A. Rau. On September 24, 1867, he married Caroline Adelia Busse, who died August 24, 1905. He followed to his rest on July 30, 1906. Bro. Rau spent much spare time in painstaking research among, and analysis of, the wealth of manuscript contained in the Archives at Bethlehem, and aside from such results as he has published, his notebooks contain large quantities of matter that will useful to later workers. He became a member of the society in 1868.

H. C. Carter.

became interested in matters concerning Moravian history during his student life at Lehigh University, and continued that interest to his early death. He had collected much interesting manuscript matter concerning the work of the Moravians in New York and New Jersey and had brought together a large number of books relating to these topics. He became a member of the Society in 1888. He died August 21, 1906.

Elizabeth Weiss (Seidel) Wolle.

was born at Bethlehem, June 6, 1824, the daughter of Jedidiah and Mary (Staples) Weiss. May 10, 1842, she married the Rev. Henry A. Seidel and took up with him the work at Hopedale, Pa., where her husband died, June 10, 1843. On July 6, 1848, she was married to Francis Wolle, who soon after was ordained to the ministry. The greater part of her life was spent in the Moravian Seminary for Young Ladies of which institution her husband was Vice Principal and Principal for many years, and here she won the love and affection of successive generations of girls. Bro. Wolle died February 10, 1893, and she followed him March 28, 1906. She became a member of the Society in 1895.

ANNUAL MEETING

OF THE

MORAVIAN HISTORICAL SOCIETY,

SEPTEMBER 26, 1907.

BEING THE 50TH ANNIVERSARY OF ITS ORGANIZATION.

The President, Bishop Levering, called the business meeting to order at 10:30 a.m., and on his motion Bro. Eugene Leibert, the only one of the founders of the society present at the meeting, was invited to preside. Twenty-nine members attended.

The following is an abstract of the Treasurer's Report:

RECEIPTS.

Annual Dues,	$192 00
Interest	190 07
"Vesper" Tickets,	33 25
Museum Box,	2 70
Sale of "Transactions,"	2 30
For Monroe County Monuments,	6 00
Lehighton Memorial Service, surplus,	10 75
Cash on hand August 31, 1906,	324 21
	$761 28

EXPENDITURES.

Secretary's, Treasurer's and Librarian's Compensation,	$ 80 00
"Vesper" Supplies,	21 54
Printing, Stationery, Postage and Commissions,	20 05
Furniture, Table Linen, Crockery, etc.,	19 47
Special Deposit in Nazareth National Bank,	11 07
Taxes,	2 47
Membership Fee, Federation of Historical Societies of Pennsylvania,	2 00
Cleaning Room,	1 50
Monument at Wechquetank,	310 25
Iron Railing enclosing Bruce and Powell Monuments	53 10
Cash on hand August 31, 1907,	239 83
	$761 28

RESOURCES.

Cash,	$ 239 83
Investments,	4803 82
Volume III (copies unsold)	42 27
Graveyard Fund,	36 84
Excess of Liabilities,	255 59
	$5378 35

LIABILITIES.

Helen Bell Memorial Fund,	$2276 81
Publication Fund,	1959 10
Zeisberger Memorial Fund,	164 71
Summer House Fund,	589 72
Monroe County Memorial Fund,	103 74
Publication Committee,	195 87
Binding Fund,	76 40
Annual Dues prepaid,	12 00
	$5378 35

Among the more important donations reported by the Librarian, are the following:

Books, pamphlets, sermons, reports, maps, etc., contributed by Rev. J. F. Pemsel, London; Miss Adelaide Fries, Salem, N. C.; Dr. John W. Jordan, Philadelphia; Bishop E. A. Oerter, Canal Dover, Ohio.

Photographs taken on the site of Wechquetank, by Rev. D. C. Meinert.

On motion of Bro. Paul de Schweinitz, a resolution was adopted fixing the fourth Thursday of September as the date for the annual meeting of the society, and notice was given that at the annual meeting of 1908 the following resolution, amending the Constitution accordingly, will be presented:

Resolved, That Article X of the Constitution be amended by striking out the words "in the month of September on such day as the Executive Board shall appoint," and substituting therefor the words "on the fourth Thursday of September," so that the first sentence of Article X shall read "The Annual Meeting shall be held on the fourth Thursday of September."

The following officers were elected for the ensuing year:

President, Bishop J. M. Levering.

Vice-Presidents, Rev. Eugene Leibert, Rev. Edward T. Kluge,

Rev. Wm. H. Rice, Rev. M. W. Leibert, Rev. A. D. Thaeler, Wm. H. Jordan, A. R. Beck, Abraham S. Schropp, C. O. Brunner, Rt. Rev. C. L. Moench.

Secretary and Treasurer, Frank Kunkel.

Librarian, Rev. Edward T. Kluge.

Board of Managers, Joseph A. Rice, Granville Henry, Aug. H. Leibert, Wm. V. Knauss, Rev. H. A. Jacobson.

Library Committee, Rev. Paul de Schweinitz, Rev. John Greenfield, John W. Jordan, Abraham S. Schropp, John F. Bardill, Theodore Kampmann.

Publication Committee, Rev. Eugene Leibert, Rev. Wm. N. Schwarze, Prof. A. G. Rau.

Graveyard Committee, C. E. Michael, G. A. Schneebeli, S. R. Odenwelder, F. H. Martin.

The "Vesper," at 1.45 p.m.

This day having been appointed for the celebration of the fiftieth anniversary of the organization of the Society, as well as for the formal opening of the addition to the Whitefield House, erected by Bro. Wm. H. Jordan in memory of his father, the late Francis H. Jordan, a larger number than usual of members, friends and invited guests were present at the afternoon gathering. The assemblage numbered one hundred and ninety-nine. While they entered the enlarged Hall of the Society and took their places, several chorals were rendered by the trombone choir of the Nazareth church, whereupon the extension of the building and the memorial tablet to the memory of Francis H. Jordan were formally presented by Bro. Paul de Schweinitz, representing the donor, Bro. Wm. H. Jordan, who was not present, to the Society for Propagating the Gospel, the association which holds the title of the property in trust, and at the conclusion of his remarks he passed the keys of the building to Bishop Levering, the President of the latter Society. Bishop Levering responded, accepting the building in the name of the Society, and formally declared it open for the uses for which it was intended.

The collation followed, after which the names of the members of the society who passed away since the last annual meeting were read, and the usual tribute was paid to their memory. They are: Bishop Henry J. Van Vleck, the Rev. F.

F. Hagen, Robert H. Sayre, J. Cennick Harvey, Miss Minnie Cope, Miss Alice H. Bricker and W. H. Schneebeli.

The following papers were read:

By Prof. Albert G. Rau, M.S., Historical Sketch of the Whitefield House.

By the Rev. Henry A. Jacobson, M.A., History of the Moravian Historical Society from 1857 to 1907, a period of fifty years.

The President then communicated the names of those societies which had been invited to send representatives to participate in these semi-centennial exercises, as well as letters of regret from those who found it impossible to respond in person to these invitations. Cordial greetings and congratulations were then presented by President E. D. Warfield of Lafayette College; Professor P. B. de Schweinitz, of Lehigh University; John W. Jordan, LL.D., Librarian of the Historical Society of Pennsylvania, and the Pennsylvania Federation of Historical Societies; Mr. Luther R. Kelker, representing the Pennsylvania State Library; President Louis Richards, of the Historical Society of Berks County; Dr. F. C. Johnson, Treasurer of the Wyoming Historical and Genealogical Society; Mr. Charles R. Roberts, Secretary of the Lehigh County Historical Society, and Bishop J. Taylor Hamilton, of the German Moravian Historical Society, Herrnhut.

The following have become members of the society since the last annual meeting: *Life Members,* Charles Schropp Thaeler, Francis E. Luckenbach, Bethlehem; *Active Members,* Mrs. Eleanor M. Becker, Mrs. Eugene A. Brunner, Mrs. Charles E. Leibert, the Rev. F. E. Lennox, Winter L. Wilson, Bethlehem; the Rev. William Strohmeier, South Bethlehem; the Rev. Joseph E. Weinland, Tuscarawas, Ohio; Mrs. John W. Jordan, Philadelphia; Miss Adelaide Fries, Salem, N. C.; J. Leonard Kable, York, Pa.; William H. Kingkinger, Mrs. Dalvin M. Leopold, Mrs. Edward T. Mack, Nazareth, Pa.; Isaac Long, Lancaster, Pa.; *Associate Members,* Mrs. H. J. Laciar, Miss Florence A. Leibert, Morris C. Luckenbach, Bethlehem, Pa.

The Society now has one hundred and two life members and two hundred and forty active and associate members, making a total of three hundred and forty-two.

HISTORY OF THE MORAVIAN HISTORICAL SOCIETY, 1857–1907.

BY THE REV. H. A. JACOBSON, M.A.

(Read at Annual Vesper, held September 26, 1907.)

When a society has rounded out a half century of its existence it has certainly demonstrated its right to exist. When in addition the history of the fifty years that have passed shows that it has not existed in vain, but that, on the contrary, it has accomplished a number of very notable results, a note of joyous congratulation is by no means out of place. Few of the Historical Societies now existing in this country can antedate the founding of the Moravian Historical Society, and none of them were organized to accomplish the object which was in the minds of the founders of our Society. This object was stated in the Constitution to be "the elucidation of the History of the Moravian Church in America, not, however, to the exclusion of the general History of the Moravian Church." Building on this broad foundation, our Society has reared a structure of noble proportions and admirable symmetry, by means of which it has disseminated much valuable and reliable information concerning the early history of the Moravian Church in all the Provinces in which it has been active. The record of the past fifty years is one of which we need not be ashamed.

The first suggestion of starting a Moravian Historical Society was made by the Rev. J. C. Brickenstein at an informal "Vesper" held during the winter of 1856. By degrees some other citizens of Nazareth were interested in the subject, and as a result a meeting to consider the project was held one snowy evening in March, 1857, in the chapel of Nazareth Hall, at which these twelve persons were present: E. H. Reichel, H. J. Van Vleck, J. C. Brickenstein, H. A. Brickenstein, W. L. Lennert, C. R. Hoeber, Edmund Ricksecker, Granville Henry, E. T. Kluge, L. R. Huebener, A. L. Oerter, Owen Rice. Of these, three are still living at this date, namely, E. T. Kluge, G.

Henry and A. L. Oerter. Having decided to attempt further organization, a committee was appointed to draft a Constitution and By-Laws. This committee reported at the first regular meeting held March 30, 1857, after which organization was effected by electing the following officers: President, James Henry; Vice-President, Christian R. Hoeber; Treasurer, William Beitel; Recording Secretary, Eugene Leibert; Corresponding Secretary, Herman Brickenstein; Librarian, Lewis R. Huebener; Managers, Edward H. Reichel, Henry J. Van Vleck, John C. Brickenstein. It was also decided that Nazareth was the best location for the Society, as most of the members lived there.

During the year 1857 the members were active in increasing the membership list, and in gathering books and relics as the nucleus of a museum; for storing these articles the Trustees of the Nazareth congregation granted the use of the northwest room in the church (on the Hall Square). From October, 1857, to April, 1858, the property of the Society was stored in Daniel Wilhelm's tailor shop; then it was moved to Ephrata; in October, 1860, it was transferred to the second story front room of the Parochial School building; finally, in the fall of 1871, it was again moved to Ephrata, and this has been its home ever since.

During the very first year of the Society's existence the active sympathy of Mr. John Jordan, Jr., of Philadelphia, was enlisted, and his interest in its work continued unabated and was manifested in many ways until his death in 1890.

In the beginning special meetings were called for the presentation and consideration of historical papers; and the first occasion of this sort was held March 9, 1857, when Herman Brickenstein read a paper entitled "Peter Boehler's Oak Tree." Stated meetings for the transaction of business were at first held monthly, but after December, 1860, quarterly meetings were found frequent enough. However, since 1873 the business of the Society has been carried on by the Executive Committee, which meets quarterly and reports its proceedings to the members at the annual meeting.

At the stated meeting held October 12, 1857, it was decided to date the existence of the Society from the stated meeting held on April 13, 1857. It was the original intention to hold

the annual meetings on March 1, but as it was inconvenient for the non-resident members to attend at that season of the year, the date was changed to the third Wednesday of October; since 1874 it has been held in September.

In the beginning the membership was confined to Moravians; but since 1869 non-Moravians have been admitted as associate members. In 1860 the Society was incorporated, and in 1880 a seal was procured. Since 1872 the property of the Society has been insured.

During the year 1858 it was suggested that in addition to the regular stated meetings, there should be an annual gathering of a social character, and this led to the observance of the first "Vesper" on the afternoon of Thanksgiving Day, November 18, 1858. It was held in the Whitefield House and the following fourteen persons were present: James Henry, M. C. Jones, Sylvester Wolle, Peter Wolle, Jedediah Weiss, J. C. Brickenstein, H. A. Brickenstein, Granville Henry, H. J. Van Vleck, W. L. Lennert, Andrew G. Kern, C. R. Hoeber, E. H. Reichel, Edmund Ricksecker. After all had partaken of sugar cake and coffee, Bro. James Henry delivered an address, but otherwise the exercises were of an informal character. (The full account of this meeting will be found in Volume 1, pp. 18-31 of the printed Transactions of the Society.) These annual gatherings have never been omitted during the past fifty years. However, the Annual Meeting and the Vesper were not held on the same day until October 14, 1868; before that date the annual meetings were held first on March 1, then in October, and the Vespers at various dates during the months of October and November. Since 1874 both the annual meeting and the vesper have been held in September. From the very first a number of ladies interested in antiquarian matters were members of the Society, but they were not invited to be present at the Vesper until November 15, 1860, when of 54 members present, 15 were ladies. Never since then have they been debarred from the enjoyment of this feature of the Anniversary Day.

By the end of 1857 the roll contained the names of seven life members and 25 active members; the library contained nearly 500 volumes, and a small beginning had been made in gathering relics for the Museum. But, as in all societies, after the first

wave of enthusiasm had subsided and the Society had settled down into its regular routine of existence, interest diminished, especially during, and immediately after the close of the Civil War. Indeed, in the years 1866 and 1867 no annual meetings were held, the old officers holding over, and it seemed as if the Society would die of inanition. But the next year the tide turned, new friends offered financial assistance, new plans were suggested and new interest was aroused. Ever since then the Society has grown in numbers and influence; it has broadened its efforts and accomplished several noteworthy undertakings.

Among these we cite first, the issue of its Transactions. The first publication of this kind was issued in 1858, the second in 1868; since then a pamphlet has been issued nearly every year. The size of these pamphlets has been determined by the amount of money available for this purpose. They contain either the papers read at the annual vespers or longer papers specially prepared for publication. The authors of these papers include these honored names: Herman A. Brickenstein, John C. Brickenstein, James Henry, Charles F. Kluge, Eugene Leibert, Eugene Schaefer, Edmund de Schweinitz, William G. Malin, Jesse Blickensderfer, William C. Reichel, Henry A. Jacobson, Augustus Schultze, J. Max Hark, John W. Jordan, Robert Rau, Helen Bell, J. Taylor Hamilton, J. Mortimer Levering, C. A. Haehnle, Edward T. Kluge, Abraham R. Beck, Paul de Schweinitz. Some of these have been translated to the Church Triumphant; others are still actively engaged along these same lines in behalf of the Society. Special volumes issued were first, "Early History of the Unitas Fratrum in North America, 1734-1748," by the Rev. Levin T. Reichel, forming Volume 3 of the Transactions; and secondly, "History of the Moravian Church," by the Rev. J. Taylor Hamilton, being Volume 6 of the Transactions. Seven volumes of Transactions have been issued up to the present time.

Secondly, our Society has directed its efforts towards erecting suitable memorials on the sites of former mission stations of the olden time, chiefly of those which were maintained for a longer or shorter period among the Indians who inhabited Eastern Pennsylvania and New York. The first undertaking of this sort was the erection of two monuments in memory of

the missionaries Bruce and Powell on the sites of Shekomeko and Wechquadnach in Eastern New York. These monuments were dedicated with elaborate religious ceremonies on October fifth and sixth, 1859, memorial addresses being delivered by the Revs. Peter Wolle, Edmund de Schweinitz, Edwin T. Senseman, Sheldon Davis and Frederick Sill (of New York City). (A detailed account of these ceremonies will be found in "Moravians in New York and Connecticut," written by the Rev. William C. Reichel. See also Volume 4 of Transactions, p. 325.)

The second monument was erected on the first cemetery used by the residents of Nazareth and other Moravian congregations in the immediate vicinity. This monument was dedicated on June 17, 1867, the Rev. Edward Rondthaler (then of Brooklyn, N. Y.) delivering the memorial address. (Further details concerning this monument will be found in Volume 4 of Transactions, pp. 326, 327.)

The third monument erected was not originated by our Society, but it was encouraged by many of its members. It stands near the sites of the Indian mission stations located at Wyalusing and Friedenshuetten in Bradford Co., Pa., where Moravian missionaries labored from 1765 to 1772. The dedicatory services were held on June 14 and 15, 1871. (The history of this mission and the details of the ceremonies of dedication are recorded in Volume 1 of Transactions, pp. 179 to 224.)

In the year 1883 our Society gathered sufficient funds to erect a suitable enclosure about the graves of David Zeisberger and his co-laborer, William Edwards, on the old Goshen burial ground in Ohio. (See Volume 4 of Transactions, pp. 327, 328.)

On October 22, 1901, a memorial stone was dedicated, marking the site of the Delaware Indian town of Meniolagomeka in Monroe Co., Pa., where Moravian missionaries labored from 1752 to 1755. Quite a large number of our members made the pilgrimage beyond the Blue Mountains to take part in the dedicatory exercises; several hundred persons also came in from the neighboring country towns to attend the service. (A complete account of these dedicatory exercises, including the memorial address of the Rev. C. A. Haehnle, will be found in Volume 7 of Transactions, pp. 17 to 27. Much additional in-

formation concerning this mission is recorded in Volume 2, pp. 129 to 144.)

On May 8, 1903, in accordance with resolutions adopted by the Executive Committee, but without any special ceremonies, two members of the Society planted a granite stone, one foot square, on the site of the Rose Inn, a few miles north of Nazareth.

In 1905 financial aid was given to some interested residents of Hope, N. J., in improving the appearance of the former cemetery of the Brethren near that town.

On November 24, 1905, there was a celebration at Lehighton, Pa., which, although it was not connected with the erection of a monument there, was nevertheless a noteworthy occasion. It was the celebration of the sesqui-centennial of the massacre of the missionaries who were laboring at the Indian mission of Gnadenhuetten on the Mahoning, near where Lehighton now stands. A large number of members of our Society from Nazareth, Boulton, Bethlehem, Philadelphia and Lititz, attended the services held in the Trinity Lutheran Church of Lehighton, and on the cemetery about the last resting place of those who lost their lives on that sad occasion. But by far the largest portion of the audiences which assembled in the church and on the cemetery, were the citizens and school children of the twin towns of Lehighton and Weissport, who appeared as enthusiastic as our members in making the exercises worthy of the event which they were intended to commemorate. The orator of the day was the Rev. William Henry Rice, of Gnadenhuetten, Ohio. (The complete account of these exercises together with the memorial address of the Rev. W. H. Rice will be found in Volume 7 of Transactions, pp. 349 to 386. A detailed account of this mission is given in Volume 2 of Transactions, pp. 399 to 414.)

The latest memorial stone which the Society has erected is on the site of the Indian mission station located at Wechquetank, Monroe Co., Pa., where our Brethren labored from 1760 to 1763. About one hundred of our members residing in Bethlehem, Nazareth, Boulton, Easton and Bath assembled at this spot on the thirty-first of May, 1907, to participate in the exercises of dedication; but by far the largest number of those pres-

ent came from the neighboring country towns. The memorial address was delivered by Bishop J. M. Levering, and a number of other brethren took part in the devotional exercises. On this occasion (as on almost every similar occasion during the past 48 years) the Bethlehem trombonists furnished the musical accompaniment to the hymns sung, as indicated on the printed program. (The account of these exercises with a picture of the monument and the memorial address of Bishop Levering is contained in Volume 8 of Transactions, pp. 3 to 16.)

In 1896, $319.18 was collected under the auspices of the Executive Committee towards aiding in the purchase of the former Brethren's church at Jungbunzlau, Bohemia.

Amid all these important undertakings the gathering and preservation of relics of the olden time has not been neglected. Every year donations of objects of antiquarian value and paintings of prominent members of the Society or of the Church have been received, until their number became so great that they could not be satisfactorily displayed in the Museum. Therefore the enlargement which has been effected this year is very welcome.

The books now owned by the Society number 1400; pamphlets, 2200; manuscripts, 200; relics, 850; pictures, photos and oil paintings, 300; maps, 45. The membership at this date includes 102 life and 240 active and associate members, a total of 342.

The financial condition of the Society has constantly improved so that a pamphlet can be issued every year. Moreover, while dedicating various memorial stones, special funds have been gathered to defray the cost of keeping these memorials in good condition.

Thus we have very briefly endeavored to relate the most noteworthy accomplishments of our Society during the past fifty years. The record is certainly a most remarkable one, exceeding the highest anticipations of its founders. From very small beginnings it has spread its influence abroad in many directions; it has preserved memorials and records which would otherwise undoubtedly have been lost; it has aroused a spirit of antiquarian research which we believe has been instrumental in founding similar societies elsewhere; it has cultivated and

nourished among its membership an ever-increasing love for the Moravian Church and for its ritual. We therefore do well to celebrate a joyful as well as a solemn Jubilee this day, for it is very clear that our Society has not labored in vain. For fifty years the Lord has helped us; let us then this day reverently erect our Ebenezer, and with joy go forward, trusting that the same Lord will, as in the past so in the future, bless whatever we attempt in His name.

HISTORICAL SKETCH OF THE WHITEFIELD HOUSE.

BY ALBERT G. RAU.

(Read at Annual Vesper, held September 26, 1907.)

The fourteenth annual meeting of the Moravian Historical Society was held on Wednesday, October 18, 1871. On that occasion this Whitefield House, then lately purchased from the Trustees of the Nazareth Congregation by John Jordan, Jr., was occupied for the first time by the Society. In connection with that meeting the Rev. Wm. C. Reichel read a paper entitled "Disjecta Membra," in which he gave a history of this building and its uses during the then one hundred and thirty years of its existence. Let it be acknowledged at once that little that is new can be added to the patient investigations of that careful historian, and were it not for the fact that the first volume of our Transactions is becoming very rare, there would hardly be an excuse for my standing here today. But perhaps on this plea, a rehashing of that matter, a few minor corrections of fact, and the addition of the later history of the building will be pardoned as being at least useful if though scissors' labor.

The boundaries of upper Nazareth township are nearly coincident with those of a five-thousand acre tract originally devised to Laetitia Penn by her father William Penn. In the original grant twenty-five thousand acres were surveyed in various portions of the Province. But this tract of five thousand acres was not formally released to the daughter until September 25, 1731, under the hand of the three sons of William Penn. It is evident that the daughter considered her bargain a poor one, for she conveyed the entire grant to the shrewd merchant and speculator, William Allen, of Philadelphia, on April 10, 1735; the payment to be five hundred pounds sterling and "one red rose on the 24th day of June yearly, if same shall be demanded." With this sale, too, went a curious privilege,—to erect the tract or any part thereof into a Manor and hold thereon Court Baron. This privilege was never claimed and was annulled upon the formation of Northampton County, March 11, 1752. Allen's

survey of his new tract was completed on June 4 in the same year, but for five years thereafter Captain John, the son of the old Delaware, Captain Harris, and half brother of Teedyuscung, remained in quiet possession of his village, Welagamika, near the Bushkill.

It was soon after this that George Whitefield agitated Oglethorpe's scheme for an asylum for orphans in Georgia, which institution was inaugurated and its funds collected during 1739-40 in the middle colonies. This institution, for almost twenty years of precarious existence, remained a House of Mercy for many negro children. Hardly had it been established, however, before Whitefield conceived a new plan to erect a negro school in Pennsylvania and settle a town for "English friends whose heart God shall incline to come and settle there." This plan Whitefield proposed to Peter Boehler on April 20, 1740, while these two with Mr. Seward, Whitefield's agent, were on the sloop Savannah, en route to Philadelphia. On April 25, Seward closed negotiations with Allen for the Laetitia Penn tract, at 2200 pounds sterling, the deed to be assigned to Seward pending payment from Whitefield. On May 5 Whitefield preached to a large company at the home of Christopher Wiegner, a Schwenkfelder in Towamensing township. Here Whitefield met Boehler, and then proposed to him to superintend the erection of the Orphanage and made arrangements to engage as carpenters the Moravian Brethren who had come from Georgia. As a consequence of this interview Boehler and Henry Antes made a journey to the new tract of land. Starting on May 6 with Anton Seiffert, they spent the night of the 7th at the Indian village Welagamika, on the lowlands north of this spot, the home of Captain John. On May 10 they returned to Germantown, after referring the matter to the lot, Whitefield's proposal was accepted by Boehler, and on May 27 the latter started from Germantown with a party of Brethren. On the 30th they encamped on the lowlands north of Nazareth. The company consisted of Anton Seiffert, J. Martin Mack, John Boehler, David and Rosina Zeisberger, David Zeisberger their son, Hannah Hummel, Benjamin Sommers and James Sommers, the latter two apprentices. A few days later Seward arrived from Philadelphia, selected a site for the school and trans-

ferred the encampment thither. At Boehler's suggestion the place was named Nazareth. And now began a chapter of mishaps. The season was unusually rainy and July was almost over before the workmen could change their bark houses for the first log house. On September 1 the foundations were up to the door sills only, and 300 pounds had been spent. It was evident that the winter would overtake them before a roof could be thrown over the building and that provision must be made for a comfortable winter building. The workmen from the lower country were therefore dismissed and the Brethren began the erection of the little log building that later, until 1768, became the Widows' House.

Then in November, 1740, came the famous quarrel between Whitefield and Boehler that nearly drove the homeless Brethren out into the forests. The winter was unusually severe, and the helplessness of the situation must have given the isolated colony a gloomy outlook. An outlook that might have been hopeless but for the friendliness of Nathaniel Irish, the agent of Allen. He quieted the opposition that was rising against the Brethren in the region, and offered them 500 acres on the Monocacy as a refuge. On December 15 came Bishop David Nitschmann, David Nitschmann, Sr., Christian Froelich, Anna Nitschmann and Joanna M. Molther to join the company at Nazareth. At once Boehler left for New York to sail for Europe. In spring of 1741 Nitschmann, through Henry Antes purchased 500 acres of the Bethlehem tract of William Allen and work on this new settlement was begun at once, though even then the Brethren did not abandon Nazareth until June 27. Then came a new complication—Seward the actual owner of Nazareth died, and Whitefield having no capital, could not hold the property. So he attempted to sell it in small parcels. After failing in this scheme, he was loathe to accept Spangenberg's offer to buy the entire tract. After long delay, however, he consented and the fourth deed for this property between Whitefield and George Stonehouse, in behalf of the Brethren, was passed for 2500 pounds sterling.

It might be said in passing, that these various transactions, both at Nazareth and at Bethlehem, were but a manifestation of the widespread schemes of land speculation that had been go-

ing on in eastern Pennsylvania ever since the active Penn advertising crusade had been carried on in the south of Germany. The Moravian Brethren were indeed the last, practically, of the German flood that set toward this colony, and their presence here was, from the point of view of the Penn scheme, more or less fortuitous, yet they profited by the circumstances of the moment, while at the same time they brought quick gains to professional land speculators of the type of Allen. It was the rise in price of the land resulting from the rapid occupation of the middle counties by the Palatinate emigrants that widened the area of investment, and a great deal of money that had been circulating between Philadelphia and the West Indies for slaves and rum was turned into these new channels. It was these conditions that forced the abominable Walking Purchase, and perhaps William Allen may have foreseen the approach of that northwestward extension. Certainly he seems to have been quick to dispose of his holdings at large margins. (Those interested in Allen will begin well by reading note in Bethlehem History.)

While the settlement at Bethlehem was being established the two log houses at Nazareth were the temporary home of the English brethren who had come over in June, 1742. On October 9 in that year this company, under the leadership of David Bruce, was transferred to Philadelphia, to form the nucleus of the congregation organized there in January, 1743.

Immediately on the departure of the latter from this tract, Matthias and Mary Seibold were sent from Bethlehem to take charge of the property and to prevent the constantly increasing depredations of Captain John's Indians. These had been ordered out after the Six Nation conference at Philadelphia in the spring of 1742, but the last of them did not strike his wigwam until the winter of 1743, and then only after the Brethren had paid an indemnity for losses both real and imaginary.

Two years after Boehler had quit work on the stone house, in September, 1744, the sounds of labor were once more heard on its walls, and on January 2, 1744, it was occupied by thirty-three couples who had come over in the "Little Strength" with Captain Garrison, in the previous November. Curiously enough they had come from Bethlehem with their axes and their lunch-

eon of buttered bread, under the leadership of the very John Hagen, whose controversies with his temporary employer, Whitefield, at the Bethesda Home in Georgia had been the ultimate cause of Whitefield's break with Boehler and the cessation of work on the house. The building into which they then came, consisted of eleven rooms, three large halls or rooms, and two cellars.

In the following year "Old Nazareth" was built and occupied by the families and the Boarding School for Girls, with eighteen pupils, was started in this house.

So things remained until 1748, when the girls' school was removed to Bethlehem, and in the midst of winter, January 7, 1749, fifteen infants, varying in age from fifteen months to five years, were transported from Bethlehem with their attendants and instructors, and the stone house yet new, had passed through all conditions of use, down the ladder of life and had become "the Nursery." And the Nursery it remained to the end of its official life in that era, sheltering at times as many as seventy children, whose parents were abroad in the Lord's field. Once only was this course interrupted. That was when, in the midst of the Indian war, December, 1755, Bro. Groff dreamed that his bees had hived in mid-winter and next day received orders to transport his charges to Bethlehem for safety. But his house was not empty, for many a homeless family and child found refuge here from the knife and hatchet of the infuriated marauders who had slain so many of the brethren in the north country. Many an anxious night did the eight guards about the stone house spend behind their ten-foot palisades during this trying time.

The work of the Nursery was resumed in the following June. In 1759 the little girls were removed to Bethlehem, and when in 1764, the Economy at Nazareth expired by a process of natural limitation, as too it did at Bethlehem, there were but five youngsters in the building.

And this is the story of Whitefield's Ephrata. What is left is a tale of neglected middle life and of sweet and cherished old age. A number of buildings in Nazareth and many in Bethlehem have been more continuously connected with Moravian work but none has had the distinction of being the cradle for

all the others. Literally from the beginning this building was a nursery for almost all the later growth of Moravian effort in Pennsylvania. And so, in the natural course of history we come upon a century of inconspicuous life. For ninety years it became the abode of any that chose to pay a price or of some whose wealth of service more than paid for a refuge in old age. Perhaps not the least to be remembered of all these were Schwarze Peter and Marie, and the sounds that came from these windows, in their days, were not always from the tunebook. From 1854 to 1859 it was the temporary home of the Theological Seminary of our church, and then relapsed once more into its hundred years' sleep of historical uselessness to be awakened to an old age of sweet content and memory in October, 1871. In that year it was purchased of the Trustees of the Nazareth Congregation by John Jordan, Jr., and deeded in trust to the Society of the United Brethren for Propagating the Gospel among the Heathen as a home for the Historical Society, and as a refuge and home for visiting retired or pensioned ministers or missionaries under the care of the Northern Diocese of our Church. And today, through the generosity of Wm. H. Jordan the efficiency of the building to carry out its purpose, has been doubled. At a meeting of the S. P. G. held in 1906 a letter from Bro. Jordan was read in which he offered to give the sum of $6000 to be used to enlarge the Whitefield House by means of a wing. so as to increase the size of the hall in which this society meets, and in which it keeps its museum, and at the same time to give larger space in the remaining floors for the homes of retired ministers. This generous offer was at once accepted and today you are enjoying for the first time the fruits of this new and generous gift. Anew, perhaps, this house is a Nursery—a nursery of past triumphs and past hopes, and, what is more, a nursery of new hopes of things to come.

ANNUAL MEETING

OF THE

MORAVIAN HISTORICAL SOCIETY,

OCTOBER 14, 1908.

The meeting was called to order at 10:30 a.m. by Bro. Abraham S. Schropp, one of the Vice-Presidents, there being nineteen members present. The minutes of the last annual meeting were read and approved and the treasurer's report was presented and an abstract ordered filed in the minutes.

RECEIPTS.

Annual Dues,	$126 75
Fees for Life Members,	30 00
Interest,	183 00
Vesper Tickets,	50 25
Museum Box,	10 95
Sale of Transactions,	2 25
Cash on hand August 31, 1907,	239 83
	$643 03

EXPENDITURES.

Secretary's, Treasurer's and Librarian's Salaries,	$80 00
Pamphlets for 1907,	40 00
Vesper Supplies,	27 89
Printing, Cuts, Postage, Expressage, etc.,	43 10
Nazareth National Bank (Interest Deposit),	100 00
Repairing Fence and Stile,	16 08
Dues to Federation of Historical Societies,	2 00
Collector's Fees,	7 26
Cash on hand, August 31, 1908,	326 70
	$643 03

RESOURCES.

Cash,	$ 326 70
Investments,	4916 98
Volume III (Copies unsold),	42 27
Graveyard Fund (debit),	19 61
Excess of Liabilities,	310 39
	$5615 95

LIABILITIES.

Publication Fund,	$1991 35
Summer House Fund,	607 02
Zeisberger Memorial Fund,	167 71
Helen Bell Memorial Fund,	2345 11
Monroe County Memorial Fund,	105 74
Binding Fund,	86 40
Publication Committee (credit).	305 87
Annual Dues prepaid,	6 75
	$5615 95

The report of the secretary showed that there had been four stated and four called meetings of the Executive Board. During the year the Society had affiliated with The Federation of Historical Societies of Pennsylvania.

A request for a loan of museum articles during Founder's Week (Philadelphia) had been refused.

The Society numbers one hundred and five life members, two hundred and forty-one active and associate members; total, three hundred and forty-six. Since the last annual meeting six have died, four withdrawn and three dropped. Three life members and fifteen active members have joined, making net gain of four members for the year.

The following minute was adopted with reference to the death of the late President, The Rt. Rev. J. M. Levering, D.D.

For the second time in the history of the Moravian Historical Society we, its officers and members, are called upon to mourn the death of a President. In his wise providence it has pleased the Lord to call into the rest that remaineth for the people of God, our esteemed and beloved brother, Bishop Joseph Mortimer Levering, D.D., deceased, April 4, 1908, who was for many years a prominent member of the Society and during the last thirteen years of his life served as its honored head. Thoroughly

alive to the objects of the Society, he devoted unselfishly to the promotion of its best interests as much of time and strength as the exacting duties and heavy responsibilities of other offices and activities permitted. We record our grateful acknowledgment of the value of his services in the capacity of an officer, as a representative of, and eminently qualified speaker for the Society on various occasions of more than local interest, as a writer of historical papers and treatises based on painstaking study of original sources, covering many subjects, and of enduring worth, alike for the information of the general public and guidance of the inquirer into special departments of Moravian interest and enterprise. We express the keen sense of severe loss sustained in his departure, even while we rejoice in the memory of his noble life, worthily lived and beautifully ended in the midst of busy activities.

In the name of the Society, the Executive Board expresses to the bereaved family heartfelt sympathy and commends its members to the care of Almighty God, whose providential leading has been so signally manifested in the life of our departed brother, which extended over nearly sixty years.

We order that a copy of this minute be sent to the family of the deceased, that it be spread on the minutes of the Executive Board, and that it be communicated at the next annual meeting of the Society, and that the Editor of *The Moravian* be requested to publish the same in the Church paper.

The Librarian reported the following donations:

1. "An Excursion into Bethlehem and Nazareth, made by Rev. John C. Ogden, in 1799." Published in Philadelphia, 1805. Presented by John W. Jordan.

2. Twelve views of old Moravian churches in the United States, one of Bethlehem and one of a church in England. The Rt. Rev. E. A. Oerter.

3. A photograph of seven Bishops. Jos. A. Rice.

4. The dinner at Bethlehem of the Historical Society of Pennsylvania, and Miss Anna Peal's visit to Washington, D. C. John W. Jordan.

5. Post cards of views in England. Brother England.

6. Laws of Pennsylvania, 1907; Smull's Handbook; History of 12th Regiment, Pennsylvania Volunteers; Proceedings of the G. A. R. 41st Encampment. Presented by State Library of Pennsylvania.

7. Portrait in oil of The Rt. Rev. Edmund de Schweinitz. Wm. H. Jordan.

8. View of Herrnhut; a small sewing machine and other articles. Mrs. J. Max Hark.

9. Manuscript of Hymns by Bishop Loskiel. E. C. Kern.

10. Franz Boehler's Bible. The Rev. Wm. H. Vogler.

11. Year book of the Pennsylvania Historical Society; Lovefeast cups from Lancaster church, 18th century; Photograph of old Spinet in Bethlehem Seminary. Dr. J. Max Hark.

12. New Testament used in Labrador Mission. The Rev. E. A. Howard.

13. Moravian Missions, 1907-08. The Rev. E. T. Kluge.

14. A copy of *Lititz Record*, containing portrait of Ambrose Rauch, and account of his efforts to introduce pretzels. Aug. S. Bishop.

15. Photograph of late Jacob Blickensderfer. Mrs. J. M. Levering.

The following amendment to the constitution, presented at the last annual meeting, was adopted: "Resolved, That Article X of the constitution be amended by striking out the words 'In the month of September on such day as the Board shall appoint' and substitute the words 'on the fourth Thursday in September,' so that the first sentence of Article X shall read 'The annual meeting shall be held on the fourth Thursday of September.' "

On motion, it was, *Resolved*, That the sum of fifty dollars be appropriated from the Helen Bell fund to aid the Moravian congregation of Sharon, Ohio, to place a suitable bronze memorial in their church in commemoration of the labors of David Zeisberger. The money not to be forwarded until a definite plan of the memorial be submitted to the Society for approval. It was resolved also, that the Publication Committee be authorized to regard the next pamphlet as covering the years 1908-1909, and to include in it the records of two annual meetings and the

Rev. William Schwarze's "History of the Moravian College." The Publication Committee was authorized to secure copies of Brother A. R. Beck's Supplement to the Lititz graveyard record for distribution to the members of the Society. It was resolved, in future, the price of admission to the Vesper should be, for members or wives and husbands of members, 25 cents, and for invited guests, 50 cents.

The following is the list of officers for ensuing year:

President, Joseph A. Rice.

Vice-Presidents, The Rev. Eugene Leibert, The Rev. E. T. Kluge, The Rev. Wm. H. Rice, The Rt. Rev. M. W. Leibert, The Rev. A. D. Thaeler, The Rt. Rev. Charles Moench, Abraham S. Schropp, Abraham Beck, Wm. H. Jordan, C. Otto Brunner.

Secretary and Treasurer, Frank Kunkel.

Librarian, The Rev. E. T. Kluge.

Board of Managers, Granville Henry, Wm. V. Knauss, Aug. H. Leibert, The Rev. Henry A. Jacobson, Frank C. Stout.

Library Committee, The Rev. Paul de Schweinitz, The Rev. John Greenfield, John W. Jordan, Abraham S. Schropp, John F. Bardill, Theo. Kampmann.

Publication Committee, The Rev. Wm. Schwarze, Albert G. Rau, Harry J. Meyers.

Graveyard Committee, G. A. Schneebeli, S. R. Odenwelder, H. H. Hacker, Frank H. Martin.

The usual compensations were voted to the Librarian and Treasurer.

The Vesper was held at 2 p.m. and was presided over by the newly-elected President, Joseph A. Rice.

The following members have died since the last meeting:

The Rev. Gilbert Bishop, Harry C. Brockman, Charles H. Eggert, Wm. H. Kingkinger, Mrs. Angelica (Kern) Beitel, The Rt. Rev. J. M. Levering, D.D., C. Edwin Michael.

The Rev. E. T. Kluge read a paper, entitled "An Excursion to Bethlehem and Nazareth in 1799, by Rev. John C. Ogden."

The President, Joseph A. Rice, read a paper, entitled "A Sketch of the Newspapers of Bethlehem with a brief account of the Printing Offices and Book Binderies."

Brief remarks were made by Prof. Selden J. Coffin, of Lafayette College, and Prof. Joseph F. Klein, of Lehigh University. Adjourned.

In Memoriam.

Miss Minnie Cope

was born February 4, 1875, and died October 7, 1906, at Nazareth. She was active in the Sunday School, and for a number of years the leading soprano in the choir of the Nazareth Church. She joined the Society in 1899.

The Rt. Rev. Henry Jacob Van Vleck

was born in the city of Philadelphia, January 29, 1822. He departed this life, at Gnadenhütten, Ohio, December 5, 1907, aged 85 years, 10 months and 6 days.

He was the only one of the four children born to Bishop William Henry Van Vleck and his wife Ann Eliza Kampmann Van Vleck, who survived the years of early childhood. During the year of his birth his father was called from his Philadelphia pastorate to that of the Moravian Church in New York City. In 1833, Henry entered Nazareth Hall as a pupil in his eleventh year. He entered successively the Preparand and the Theological Seminary classes, and graduated with the Theological class of 1841, at Bethlehem.

After a three years' tutorship in Nazareth Hall, he entered upon a period of service as Parochial School Principal which covered the years from 1844 to 1866. Four of these years he served at Salem, and sixteen at Nazareth. In 1848 he was his father's traveling companion when the latter attended as a Delegate the General Synod which convened at Herrnhut, in that year.

In 1866 he entered upon a period of pastoral service which covered 24 years. He served in the pastorates of South Bethlehem, Pa., Gnadenhütten and Fry's Valley, Ohio, for eight years in each pastorate, when he retired from active service, continuing to reside at Gnadenhütten.

July 11, 1850, he married Sister Augusta S. Beear, of Bethlehem. This union was blessed with seven children, five sons and two daughters, of whom two sons and two daughters sur-

vive their parents. Sister Van Vleck was called home in May, 1907.

During his service in the Gnadenhütten pastorate, he was elected, in 1878, at the Synod at Hope, Ind., a member of the Provincial Elders' Conference; and at the Synod of 1881, at Bethlehem, he was elected and consecrated a Bishop of the church, an office which had been filled by his grandfather, Jacob Van Vleck, as well as by his father, William H. Van Vleck.

His family ancestors came to America in 1658, so that the Van Vleck family history in this country covers a period of 250 years. The first Van Vleck who came to America was named Tielman or Tillman Van Vleck (also spelled van Vleck and von Fleck). He was a native of Holland, who came with his wife and family to New Amsterdam by way of Bremen, Germany. He was the first Sheriff of the town of Bergen, now Jersey City. His son, Isaac, was the father of Abraham, who was the father of Henry Van Vleck, the New York merchant who joined the Moravians in 1750. Henry Van Vleck was the father of Bishop Jacob Van Vleck.

His years of retirement from the active pastorate (1890-1907) were characterized by the same spirit of service that marked the years of his activity as teacher and pastor. He was never an idle man. He assumed from time to time temporary charge of Moravian churches in Minnesota, Illinois, Indiana and Ohio. He was very helpful as a preacher in supplying pulpits in his own, and in sister denominations. The record of his service in Ohio, which covers a period of (1874 to 1907) thirty-three years, is one of a simple life of holy service. He made for himself and maintained a place in the affectionate veneration of old and young, in all his relations as a clergyman, as a citizen, and as a neighbor.

M. W. Schneebeli

was born at Bethlehem, Pa., May 8, 1865, and his parents moved to Nazareth the following year. He was confirmed on Palm Sunday, 1879, in the Moravian Church at Nazareth, by the Rev. Wm. H. Rice. About that time he entered the employ of J. J. Unangst; later he spent two years at Akron, Ohio, as a clerk in a dry goods store. In 1890 he became associated with L. F. Kraemer & Co., of Reading, and spent one year in South America in

their interests. Upon his return he became selling agent for the firm in the West and in 1896 took charge of their sales office in New York. On September 9, 1886, he was married to Miss Jennie Walter, of Easton, and one son, Walter, was born to them on October 2, 1888. Since his marriage he had lived in Easton, Pa. In July, 1906, a cancerous growth developed on his neck, and although operated on with apparent success, the malady returned more malignantly, and he was removed to a New York hospital, and lingered there until death ended his sufferings on December 21, 1906. He was a member of the Moravian Church until his marriage, when he joined the Lutheran Church at Easton, of which his wife is a member. He became a member of the Society in 1888.

John Cennick Harvey

was born in Brooklyn, N. Y., November 4, 1839. His parents were English Moravians, his father, Thomas Richard, from London; his mother, Georgina Septima Andras, from Bath. The latter sprang from an old family in Southeastern Europe, the same to which Count Andrassy, the great Austrian statesman belonged. In England, the Andras were Moravians in the early days, and the personal love her ancestors bore to John Cennick led to his name being given to her father and then to her first born at his baptism in the old Fulton Street Church on the Christmas after his birth. This name is also borne, for like reason, by a cousin and by his son, in Illinois.

John Cennick Harvey grew up under the influence of the Moravian Church in New York during Brother David Bigler's pastorate and received his early education in his good mother's excellent private school for children on Brooklyn Heights. In 1852 he entered Nazareth Hall, where he became a member of the "Preparand" class, which migrated successively from the old "Cottage" to the "Sisters' House," to the "Whitefield House" at Ephrata, and, as a class of Theological students after 1857, to the old Seminary building on Church Street, Bethlehem, in 1858, completing its course in 1859.

He was confirmed with his classmates in the old church on the square in Nazareth, Palm Sunday, April 5, 1857, by Brother W. L. Lennert. While a student at Ephrata, he with his class-

mates participated in the organization of the Moravian Historical Society, in Brother H. J. Van Vleck's school room, and continued an interested member throughout his life.

During the ideal student years at Ephrata, he developed his love of manual and horticultural work, which imparted zest to his closing years thirty years later. Useful as well as pleasant work was done in the amateur carpenter shop in the lower log-house on the green and in the garden behind the main building, for the benefit of the premises and of the commisariat of the little academic republic, and afterwards on the grounds on Church Street in Bethlehem.

Loyal to his Alma Mater, he served as a teacher in Nazareth Hall until physically disabled. After 1861 he led a busy and useful life in home and office and church, in Brooklyn, until 1887, when a new home was established in Glen Ridge, N. J. He was always a faithful and efficient member of the Moravian Church in Brooklyn, from its inception, for many years as Superintendent of the Primary Department in the Sunday School, and as a Trustee, notably at critical times, as at the erection of the present church parsonage, up to the day of his death.

Diligence and thrift enabled him to contribute, quietly and unostentatiously, to many causes of the Church; and, finally with his surviving brother, to provide the Moravian College and Theological Seminary with the Harvey Memorial Library, the corner-stone of which was laid October 3, 1907.

Patiently and laboriously as he had planned and prepared this labor of love, he was not spared to see its consummation. Not without premonition, yet unexpectedly, and after only a few hours of collapse, his earthly life came to its end, on Monday evening, March 18, 1907.

On the following Friday morning he was buried, beside parents and sister, in the Moravian Cemetery at New Dorp, Staten Island, the Rev. Dr. M. W. Leibert leading the service and the pastors, at Brooklyn, New Dorp and neighboring churches assisting.

His interest in public affairs of the community and country was always lively and intelligent, and those who knew him well held him in high esteem and regard. His life and work afford honor to the influences of Moravian training in home and church.

ROBERT HEYSHAM SAYRE

was born in Columbia County, Pennsylvania, October 13, 1824, and died at South Bethlehem, January 5, 1907. He was the son of William H. and Eliza Kent Sayre. His father was in business in Philadelphia and in 1828 moved to Mauch Chunk. He entered an engineering corps in 1840 and was engaged on the Morris Canal. Later he was with the Lehigh Coal and Navigation Company in making extensive repairs after the flood of 1841, and was also instrumental in building numerous feeders into the anthracite coal region. In 1852 he became Chief Engineer of the Lehigh Valley Railroad and three years later was appointed General Superintendent. In 1882 he was engaged as President of the South Pennsylvania Railroad. But when that work was abandoned he returned to the Lehigh Valley Railroad as Second Vice-President. He was also connected with the Bethlehem Iron Company as Vice-President and General Manager. He was one of the Trustees of St. Luke's Hospital and of Lehigh University. Mr. Sayre was actively interested in many local and charitable institutions and was a liberal supporter of all sorts of local movements for the furtherance of historical investigation. He became a member of the Society in 1901.

THE REV. FRANCIS FLORENTINE HAGEN,

son of John Joachim and Susan Lick Hagen, was born in Salem, N. C., October 13, 1815. He was educated in Moravian schools and was a student in the Moravian College and Theological Seminary from 1830 to 1835. From 1837 to 1841 he was employed as teacher at Nazareth Hall, and from 1841 to 1844 followed other pursuits. He was ordained deacon September 19, 1844, at Salem, N. C., and presbyter on November 30, 1851, at the same place. He served the following congregations as pastor: Bethania, N. C., 1844 to 1851; Friedland and Mt. Bethel, N. C., 1851 to 1852; Friedberg, N. C,. 1852 to 1854; York, Pa., 1854 to 1861; The Provincial Elders' Conference, 1861 to 1867; New Dorp, N. Y., 1867 to 1870; York, Pa., City Mission, 1870 to 1875; temporary pastor Easton, 1888 to 1889. In retirement he lived successively in Bethlehem, Philadelphia, York, and finally Lititz, where he died July 7, 1907. He was a prolific writer

on Moravian Church History, his most extensive work being "Old Land-Marks of Faith and Practice of the Moravian Church." He was also an hymnologist and musician. His best known musical composition is "Morning Star." He became a member of the Society in 1857.

Alice Haverstick Bricker.

Alice H. Bricker was the oldest daughter of the late John R. and Anna (Haverstick) Bricker, of Lititz, Pa. She was born in the old Bricker homestead, at Warwick, June 30, 1870. After attending the public schools of Warwick, she was graduated from the Lititz High School in 1882. She was also a graduate of the Millersville State Normal School and of Cornell University, where she took honors in 1898. She taught school at Terre Hill, Ashbourne, Philadelphia, Pa., and Belleville, N. J. For two years she served as principal of the Lititz public schools and taught one year at Linden Hall Seminary. For four years before her death, she was a teacher of languages in the Brooklyn, N. Y., public schools. In the summer of 1891 she visited Germany and made a special study of languages. She died November 12, 1906. She became a member of the Society in 1900.

Harry Charles Brockman,

who was born in Nazareth, December 11, 1868, was a descendant of one of the old Moravian families in Nazareth, his grandmother having been Araminta E. Wenhold, a daughter of John Jacob and Maria Salome (Beitel) Brunner. He was married to Miss Florence Knauss, daughter of The Rev. F. W. Knauss, a minister of the Moravian Church, who died in Nazareth, July 15, 1872. He joined the Society in 1888, and was much interested in it, rendering efficient assistance at the Annual Vespers. He departed this life in a hospital in Philadelphia, on the 27th day of September, 1907.

William H. Kingkinger,

son of the late Daniel and Rebecca (Cassler) Kingkinger, was born February 27, 1838. Although he united with the Society in 1907, departing this life the same year, he had for a number of years rendered valued service at the annual Vespers of the So-

ciety, and whenever possible, assisted the officers in various ways in arranging the display in the museum. He died October 4, 1907.

Mrs. Angelica Beitel,

daughter of Andrew Gottfried Kern, one of the original members of the Society and well known as an antiquarian. Her mother was Sarah (Lichtenthaeler) Kern, who, previous to her marriage, had held important positions in the church in Lititz and Bethlehem. She was born in Nazareth, March 10, 1843, and was married to Edward C. Beitel. After having resided in Elizabeth, N. J., for a number of years, she returned to Nazareth, and her interest in the Society and its work having revived, she united with the same in 1903. She departed this life March 5, 1908.

Charles Edwin Michael

was a descendant of one of the original families in Nazareth, his parents being Gotthold Benjamin and Elizabeth (Moore) Michael. His grandfather, Christian Samuel Michael, was born in Kienhausen, near Erfurt, Germany, and came to this country in 1795, locating here and uniting with the congregation at Nazareth. As a skilled musician he had served in Barby, Germany, and continued to render valuable assistance after his arrival in Nazareth. Charles Edwin Michael was born in Nazareth, May 25, 1843. During the civil war he was in the army for some time. Later he occupied important positions in the church and the community, being postmaster of the town during two successive terms, a member of the Board of Trustees of the church during more than twenty-five years, and President of the board for a considerable time; a member of the trombone choir for more than twenty-five years, until failing health obliged him to withdraw. He was deeply interested in the history of the church, and, having joined the Society in 1869, held various offices in the same during the greater part of the time. He departed this life, July 15, 1908.

The Rev. Gilbert Bishop

was born at Bethlehem, March 20, 1817, was educated at the Moravian Parochial School and became a cabinetmaker. He removed to Salem, North Carolina, and thence in 1841, he went

to Indian Territory, to assist in the Indian Missions. While laboring there, in 1845, he received written license to serve as Deacon, from Bishop W. H. Van Vleck, by authority of the Provincial Conference. In 1862 he was compelled to leave the Territory, in consequence of the havoc caused by the Civil War. From then on he lived in Bethlehem, engaged in secular pursuits. He was twice married, first to Margaret Morris, who died in 1846, second to the widow, Clarissa (Kern) Warner, who died in 1902. He became a member of the Society in 1864, and died September 27, 1907.

Charles H. Eggert

was born at Bethlehem, May 2, 1831, his parents being Benjamin and Maria (Freytag) Eggert. He was educated in the Moravian Parochial School and later graduated from the Philadelphia College of Pharmacy, served as a clerk in several stores in Bethlehem and Philadelphia, and finally opened a drugstore of his own in the latter city. In 1868 he moved to Bethlehem where he remained for the rest of his life, and was constantly identified with the interests of the congregation. From 1874 on he was secretary of the Central Sunday School; from 1878 he was a member of the Board of Elders; and since 1892 Chief of the corps of Sacristans. He became a member of the Society in 1869 and died November 16, 1907.

The Rt. Rev. J. Mortimer Levering, D.D.,

was born February 20, 1849, at Hamburg, Hardin County, Tennessee, while his parents, Lewis and Sophia (Hauser) Levering, originally from North Carolina, were on their way to Edward County, Ill. His childhood was spent in West Salem, Ill., and his boyhood in Olney, whither his parents removed in 1856. He entered the Moravian College and Theological Seminary in 1870. He graduated, June, 1874, was tutor at Nazareth Hall for a few months, and was appointed first pastor at Uhrichsville, O., beginning that work January 3, 1875. He was united in marriage to Martha Augusta Whitesell, June, 1876. In 1879, he was called to Lake Mills, Wis., and in 1883 began his long pastorate at Bethlehem. His consecration to the Episcopate took place during the Synod of 1888. From 1901 to 1903 he resided in the Whitefield House at Nazareth and completed his monumental "History of Bethlehem." And from then on until

the time of his death he was President of the Provincial Elders' Conference. Bishop Levering's activities were so numerous that it is almost impossible to characterize them in a short article. His keen liturgical instinct was repeatedly appealed to in the revision of the editions of our German and English hymn books. His careful study of the history of the American church and his painstaking researches in the archives of the Bethlehem congregation made him, without doubt, the most accurate historian of Moravian affairs in America. Numerous short contributions of various kinds on the files of this Society and other organizations, many historical addresses, and his "History of Bethlehem," form the bulk of his published material. He became a member of the Society in 1884 and was President of the Society from 1895 to his death. He died April 4, 1908.

THE MORAVIAN COLLEGE AND THEOLOGICAL SEMINARY.

HISTORY

OF

THE MORAVIAN COLLEGE

AND

THEOLOGICAL SEMINARY,

FOUNDED AT NAZARETH, PENNA.,
October 2, 1807.

REORGANIZED AT BETHLEHEM, PENNA.,
August 30, 1858.

By the Rev. William Nathaniel Schwarze, M.A.,
Professor of Church History in the Moravian College and Theological Seminary, Bethlehem, Pa.

BETHLEHEM, PA.
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FOREWORD.

In compliance with the request of the Executive Committee of the Board of Trustees of the Moravian College and Theological Seminary, conveyed by a letter of its secretary, Mr. Joseph A. Rice, of Bethlehem, Pa., under date of January 21, 1907, "to prepare a history of the institution, in view of the approaching Centennial celebration of its founding, to take place in October, 1907," this account of the founding and development of the College and Theological Seminary of the Moravian Church in America has been written. Intrinsic interest of the history, as well as the fact that this theological seminary is one of the first in the country to attain to its centennial, seemed to require as exhaustive a narrative as the materials at hand would allow. All manuscripts, documents, letters, journals, biographies, histories that might contain any useful references have, therefore, been carefully examined. The search has brought to light much valuable material. In certain directions and respects, trustworthy information could not be obtained, or, if obtained, proved to be fragmentary, hence incompleteness and want of proportion in certain parts of the narrative. The chief sources that have been consulted are the following:

Minutes of the Provincial Helpers' Conference.

Minutes of the Provincial Elders' Conference.

Minutes of the Conferences of Teachers of Nazareth Hall.

Diary of the Nazareth Moravian Congregation, embracing the period 1802-1858.

Diary of the Bethlehem Moravian Congregation, from 1802 onward.

Official Letters and Documents, preserved in the Archives of the Moravian Church, at Bethlehem.

Journals of Synods of the Northern and Southern Provinces of the Moravian Church in America.

"The Moravian," official organ of the Northern Province of the Moravian Church in America, published weekly since 1856,

and its predecessors, "The Missionary Intelligencer," a quarterly issued from 1822-1849, and "The Moravian Church Miscellany," a monthly issued from 1850-1855.

The Moravian Manual, third edition, 1901.

History of the Unitas Fratrum, Edmund de Schweinitz, 1885.

History of the Moravian Church during the Eighteenth and Nineteenth Centuries, J. Taylor Hamilton, 1900.

The effort of this narrative has been to present the data these sources have yielded not only in orderly historical statement and with the significance they manifestly bear in the upbuilding of the institution but, also, in the relation which they appear to sustain to the growth and experience of the Moravian Church and to the broader history of education in this commonwealth and country. In working out the story on this plan, the writer feels himself indebted to several alumni of the institution and to members of the Publication Committee of the Moravian Historical Society for helpful suggestion and criticism as well as for correcting of proof-sheets, and he herewith makes grateful acknowledgment of their valued services.

This volume is sent forth in the hope that it may prove an humble, though not unworthy, contribution to the history of higher education in this country, that it may be the means of giving interested friends and supporters better understanding of the purpose and experience of this College and Theological Seminary, that it may stimulate the zeal of the Church in its behalf and that it may, above all, bring tribute of praise to the Lord of the Church, whose unfailing mercy and wise providence are everywhere in evidence in the development of the enterprise, the history of which is here depicted.

W. N. Schwarze.

CHAPTER I.

INTRODUCTION.

Soon after the founding, in A. D. 1457, of the Unitas Fratrum, or the Moravian Church, the matter of securing an independent ministry engaged the attention of its members. After prayerful and careful deliberation they courageously took the step indicated by the logic of events as indispensable to the maintenance of their organization and the pursuit of its high aims. Through the good offices of the Waldenses, who had been approached on the subject, a ministry, the validity of which even persecutors and bitter enemies were obliged to admit, was obtained by episcopal consecration. Like many another similar body the Unitas Fratrum, as it came to be called, owed its origin to a revival of personal and experimental religion. Amid the confusion, violence and sanguinary conflicts provoked by the burning at the stake of John Hus, a desperate measure on the part of the Romish Church designed to check the progress of the Bohemian Reformation, there were devout men of God who did not take up arms, nor meddle in political commotion, nor give way to fanaticism, but fostered apostolic teaching, discipline and fellowship, true to the principles and practices of the Bohemian Reformer, which had been almost entirely forgotten by those who professed to be his followers. These people constituted the genuine followers of Hus and furnished the seed of the Unitas Fratrum. For the most part they were plain, quiet people of humble station and occupation. When in the course of events the wise counsel of worthy men, the permission of the Regent of Bohemia and their own deliberate choice had brought about their settlement at Kunwalde, on the estate of Lititz, near the northeastern frontier of that country, where they formed an independent Church, they found that their Society consisted for the most part, though not entirely, of poor and uneducated people. It was only natural, therefore, that the first three men chosen by them for the work of the ministry should not be scholars, though a number of such were to be found among the members even in

those early days, but men in the lower walks of life. The three set apart and ordained by Michael Bradacius, the recipient of the episcopate from the Waldensian Bishop Stephen, were Matthias of Kunwald, a farmer, Thomas of Prelouc, a town-clerk, and Elias of Chrenovic, a miller. But they were all men of "approved godliness, wisdom and prudence."

Numerical increase was rapid. The newly-founded church speedily became a powerful body. Little settlements were sprouting up all over Bohemia, despite persecutions, that were the more terrible because the fury of ecclesiastical intolerance made common cause with the oppression of political tyrrany. There was, moreover, a steady gain of rich and influential members. From having been looked upon as a despised sect, the Brethren came to be regarded as an honored church. They were joined by wealthy and prominent citizens, professors of universities, landlords and knights. They were staunch people and true, and, as their organization gathered strength, recognized that they had something worth the keeping and that they sustained weighty obligations over against their day and generation. All this laid the greater burden and responsibility on the shoulders of the ministry.

In the very early days, fear and distrust, not unnatural for the times, were felt with respect to entrusting administrative function and responsibility of leadership to learned men. Fortunately, such feelings were soon dispelled, though not without a struggle. The native genius of the Church asserted itself. An extreme conservatism was not long suffered to hamper its progress. From its famous precursor, John Hus, great reformer but also the most popular professor of the University of Prague in his day, inspiration had come to fight ignorance as being fruitful of sin and error and misery. Under the influence of Luke or Prague, a deeply learned theologian, and other men of like character, the Brethren more and more quickened by that inspiration were led so to provide for leadership of the Church that it might hold its own in those stormy days and minister to the great and varied needs of the times. From that time onward the conviction was general and intense that the utmost pains must be taken to secure a ministry that should be able both to expound the faith and defend it against all gainsayers. Hence, their manifold activities, carefully directed by well-edu-

cated ministers, enabled the Brethren to assume a position much like that to which the Reformers of Germany later attained and to anticipate by brave conflict many of the salient features of the Great Reformation in that country. With its constitution well developed, its discipline properly regulated, its ritual carefully arranged the Church grew into a beautiful temple, firmly founded and symmetrically proportioned.

Thus it came about that at an early time in the history of the Moravian Church great attention was paid to the education of candidates for the ministry. The first divinity schools were the parsonages of the ministers, where the acolytes, as the candidates were called, were trained. "As Eli had trained Samuel, as Elijah had trained Elisha, as Christ had trained the disciples, as Paul had trained Timothy and Titus," so a parish minister of the Brethren had under his charge young men who looked forward to service in the Church. In due time decisive advance was made from ministerial training under pastors to the higher system of the theological seminary, combining the advantages of learned teachers, libraries, such as might be accumulated in those days, and the association and fellowship of students. Classical schools or colleges were founded both in Bohemia and Moravia, into which country the operations of the Brethren had at an early day extended. These seats of higher learning attracted even sons of nobles outside the pale of the Church. In connection with the College at Eibenshütz, Moravia, founded in 1574, a Theological Seminary was established in 1584, and in the same year institutions of like character were opened at Jungbunzlau, Bohemia, and Prerau, Moravia. All these schools of higher learning flourished during the golden age of the Unitas Fratrum in its early history. But they were wiped out by the terrible anti-reformation of the seventeenth century, which well-nigh crushed the Church, yet not before they had given powerful stimulus to the revival of learning all over Europe.

Of somewhat later date were the Theological Seminary at Ostrorog and the celebrated College at Lissa, in Poland. Over the last named institution John Amos Comenius, last bishop of the Church before her being transplanted from Bohemia, Moravia and Poland to Germany, presided as rector. The fame of this educational reformer reached even the shores of the new

world, for at one time he was invited to the presidency of Harvard College, to use the quaint language of Cotton Mather, "to come over into New England and illuminate this College and country in the quality of president." While one writer has reckoned it "almost a national calamity that he did not accept the invitation," the spirit and method of his teachings as well as the educational ideals of the Church were brought to this land when zeal for evangelization sent the pioneers of the resuscitated Moravian Church to the New World.

When in the Providence of God the Unitas Fratrum was resuscitated at Hernnhut, Saxony, between the years 1722-27, and the Church entered upon missionary and educational activity that spread her operations over the globe, the need of a thoroughly trained ministry was re-emphasized. The services of illiterate men of God have never been despised. Indeed, in the early years of her resuscitation and on many an occasion since, the Moravian Church has found among these most efficient instruments for aggressive movement in home and foreign field. Yet it has ever been recognized that an educated ministry is important for safe and successful direction of church activity.

There was no immediate necessity for the establishment of a divinity school in the early decades of the resuscitated Moravian Church. The ranks of her ministry were at first supplied by accessions of men from other denominations, men who had been trained in various seats of theological learning in Protestant Germany and England. Particularly, from the universities of Tuebingen and Jena, centers of awakening in the theological world of that time, did able leaders and champions of the Moravian Church come forth. It has been estimated that from the last named institution alone no less than sixty men, in that period and in ensuing years, identified themselves with the varied enterprises of the Brethren, so speedily established in many lands. Such supply of men being, however, at best uncertain, the splendid prospects of an ever-enlarging field required establishment of a distinctively Moravian divinity school. The first such school opened by the Moravians in Germany was in Wetteravia, a district in the western part of the country, located during the ten years of its existence, 1739-49, at Herrnhaag, Lindheim and Marienborn. Five years after the closing of that institution, a theological seminary was opened in the castle at

Barby, near Magdeburg, Saxony. Transferred in 1789 to Niesky, in Lower Silesia, and in 1818 to Gnadenfeld, this seminary and that in England, at Fairfield, near Manchester, and the one established in Nazareth, Pennsylvania, in 1807, have to the present time continued to supply the pulpit of the Moravian Church with an educated ministry.

Last of the above-named institutions, this Moravian College and Theological Seminary owes its birth to the prevailing sentiments in regard to ministerial education, first entertained and fostered by the Ancient Unitas Fratrum, bequeathed to the Resuscitated Church, brought to this country by Moravian pioneers and held, practically without exception, by all the early ministers and members of the Church in America. Date of the centennial celebration of this institution, carrying us back to the year 1807, does not, however, take us to the beginnings of Moravian activity in America. No less than seven decades of far-reaching, many-sided, heroic effort of the pioneers of this Church antedate the establishment of this institution of higher learning.

As early as 1727 the people of Herrnhut seem to have begun to think of sending men to America. The Colony of Pennsylvania, with its broad and liberal charter, particularly attracted attention. The savages who roamed through its forests and the many persecuted religionists who had found a new home within its borders but lacked, for the most part, the proper care of preacher and teacher offered large opportunities for missionary and evangelistic activity. In the event, Pennsylvania was not the first of the American colonies to furnish a field for their operations.

Through the good offices of Count Zinzendorf a tract of land had been secured in the newly-erected Province of Georgia for a colony of Schwenkfeldian exiles from Silesia. When these elected to go to Pennsylvania rather than the southern colony, it was proposed that the Moravians begin a settlement in Georgia. To that end, Bishop Spangenberg with a number of Moravians came over in the spring of 1735, and, subsequently, the little colony was reinforced. True to their designs, they brought the Gospel to Indians and negro slaves. Unfortunately, the war which broke out a few years later between England and Spain interfered with their work to such an extent

that their settlement was brought to an untimely end. This did not occur, however, before an interesting and significant transaction had taken place, viz., what appears to be the first regular ordination to the ministry for service in America, performed by a bishop of a Christian Church in one of the English Colonies of North America. This transaction has been thus described. "An event which occurred on March 10 [1736], is of more than local interest, in that it is the first unquestioned instance of the exercise of episcopal functions in the United States. Prior to this, and for a number of years later, clergymen of the Church of England, and English-speaking Catholic priests, were ordained in the Old World, before coming to the New, remaining under the control of the Bishop and of the Vicar Apostolic of London, while the Spanish Catholics were under the Suffragan of Santiago de Cuba, and the French Catholics under the Bishop of Quebec. Tradition mentions the secret consecration of two Bishops of Pennsylvania before this time, but its authenticity is doubted, and the two men did not exercise any episcopal powers. Therefore when Bishop Nitschmann came to Georgia, and in the presence of the Moravian Congregation at Savannah ordained one of their number to be their pastor, he was unconsciously doing one of the 'first things' which are so interesting to every lover of history."*

The few Moravian colonists left in Georgia, at the beginning of the year 1740, emigrated to Pennsylvania and transferred the settled work of the Brethren to that colony. There they were ere long joined by others from Germany. They came to Pennsylvania with a definite purpose. German immigration to this country had grown to considerable proportions, having brought about a hundred thousand people to Pennsylvania alone. In general, these were as sheep without a shepherd. Their religious condition was the more deplorable, because by reason of sectarian diversity they were distracted and demoralized. To minister to the religious needs of these people, to infuse a new spirit into all church communions, to provide instruction and care for the youth, in whose interest but few schools had been established in the whole country, to take the

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*"Moravians in Georgia," Fries, p. 132. See, also, "A History of Bethlehem," J. M. Levering, D.D., p. 36.

Gospel to the Indians, the Moravian Brethren believed to be their distinct mission in America.* So fine a purpose was very exacting in its demands. The Brethren were equal to the demands. Dividing the members of their settlements into two sets, those of the one to devote themselves to missionary and educational activity, those of the other to provide for the support of missionaries and teachers by carrying on, under responsible committees, manufactures and trades of every sort for the benefit of the Church and its enterprises—a temporary system called the Economy and maintained for twenty years—they carried on for a considerable period an evangelistic activity that made neglected people feel the thrill of a strong religious life. It was not the aim of the itinerants, men of various nationalities and of different previous church connections, but now closely bound together by a common purpose, to promote the interests of the Moravian Church. Their aim was to promote true Christian living, without interfering with the work of any denomination or with the labor of any minister. Making everything subservient to preaching Christ to the unchurched and neglected, they labored with blessing among those by whom the famine of the Word was sorely felt. Such extraordinary effort brought it about that by the year 1747 thirty-two different industries besides several farms were in operation in Bethlehem, the center of all this activity, and that at one time the Moravian settlements† supported about fifty itinerants and missionaries, who received little or no compensation from those to whom they ministered but were content with what was provided for them by their equally unselfish and industrious brethren of the chief settlements of the Church, in America. In process of time centers of itinerant activity were established even beyond the bounds of Pennsylvania.

Quite in harmony with the spirit of this activity, an interesting attempt was made to unite the different German religious bodies of Pennsylvania in closer fellowship. Endowed with gifts that

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*See Spangenberg's report to the authorities in Europe, noted in the Diary of Marienborn, quoted by Plitt, Geschichte der Erneuerten Brueder-Unitaet, §205.

†Bethlehem and Nazareth in Northampton Co., Pa., and Lititz, in Lancaster Co., Pa.

marked him out as adapted for the accomplishment of such a project, Count Zinzendorf was the life of this movement, as he was, to the end of his career, the dominant figure in all of the widespread Moravian interests. The effort to effect an evangelical alliance of German Protestants in Pennsylvania proved, however, an impracticable ideal for the conditions of those days and, to say the least, was far in advance of the times. Its inevitable failure, coupled with the fact that the Lutheran and Reformed Churches, particularly, were assuming organic form, forced the Brethren to shape the course of their activity anew. As they had gained a foothold in the not inconsiderable number of preaching places established in seven of the original thirteen colonies, the logic of events gradually led them to enter upon the natural denominational effort of church extension.

During all this time and for many years to follow, the settlements and churches of the Moravians in America were wards of the Moravian Church in Germany, without any very extended authority to take initiative in one or another direction that was recognized by the Mother Church. At the beginning, and for some time afterwards, such dependence was both necessary and desirable. The very nature of early Moravian effort in America shows this to be true. It was a decided advantage, moreover, for the young churches in America to have ministers who had been trained in the Theological Seminary of the Church in Germany or in various of the famous schools of the Fatherland, men who were thoroughly imbued with the spirit of the Church and loyal to its traditions. All the greater was the gain, as these leaders and shepherds of the flock in the American wilderness came, for the most part, from a country that had been stirred to its remotest bounds by the mighty movement of the Reformation, had subsequently witnessed great religious conflicts and theological debates, was rich in the memories of protracted struggle for evangelical liberty and was the home of philosophical and theological learning.

In process of time, however, this subordination to a foreign center of organization proved wellnigh disastrous to the work of the Church in a land, of whose national life all phases were coming to be dominated by a natural and justifiable spirit of independence. Dominance of European, especially German,

Moravian conceptions gave the body here a foreign aspect. Subjection of the congregations to the Mother Church caused the American field to be regarded as a mere outpost of an organization whose center of vitality was on the continent of Europe. Regulations carefully designed to preserve the unfortunate policy of centralization sadly cramped and hampered operations, that might otherwise have resulted in the building up of a strong Moravian Church in America. Ministers who were sent over, often men of mature years, lacked, however scholarly, ability to adapt themselves to the conditions the American field presented and the opportunities it offered. True, the Moravian Church in this country was not during all this period prior to the establishment of a theological seminary, entirely without means of supplying the ranks of her ministry. In the year 1755 there was laid in Nazareth the corner-stone of a building that afterward became the home of the first Boys' School of the American Province of the Church, which received the name Nazareth Hall. The spacious building to be erected was to furnish a home for Count Zinzendorf and the Brethren immediately associated in labor with him. A lengthy Latin document, drawn up by the Rev. F. C. Lembke, the learned pastor of the Nazareth congregation, containing a significant prayer, was deposited in the corner-stone.

Quod Deus Triunus
in Christo Jesu, Universi Conditore
Mundique per Sanguinem suum Salvatore
pie colendus,
foveat, juvet ac felix omnino esse jubeat!
Anno post nativitatem Christi
MDCCLV,
quo uterque terrarum Orbis Illius patuit Evangelio
et quoad magnam satis partem Optimi ejusdemque grandaevi
prae ceteris Principis *Georgii II* paret Imperio,
primo *Roberti Hunteri Morris*, Equitis,
Praefecturae in Pennsilvania anno,
his in Baronia Nazareth ponendis Fundamentis operam adhibuere
Fratres
Lapidemque collocaverunt Angularem
Viris—ex celebri Bethlehem Municipio, ex quo ceu

Columbario in omnes Americae evolant Regiones redeuntque
Evangelistae Fratres,
admodum Reverendis *Josepho*, Ordinarii Unitatis
Fratrum vicario generali per Americam,
Petro et *Matthaeo* Episcopis,
Andr. Ant. Lawatsch et Gottlieb Bezold, Presbyteris, et
Martino Mack, Indorum Evangelista,
acclamante omni fere, qui Bethlehem, Nazareth,
Gnadenthal, Christiansbrunn et Friedensthal
inhabitant, Fratrum et Sororum grege,
Indis etiam nonnullis, immo pueris et puellis,
simul ovantibus, et Fratribus praeterea non solum in
Europa et America, sed et in Asia et Africa natis
praesentibus;
solemnique huic Actui *Tertium Mensis Maji*
condixere Diem, Charactere Domini:
"Ancipitem habet, quo omnia penetrat, gladium;"
Verbis Magistri:
"Cui, futuri seculi ut consors sit, continget,
post omnes in Coelitum Familia superstes erit aeones;"
Ecclesiae Symbolo:
"In Te omnes Terrarum benedicentur Gentes;"
insignem, felicia quaevis praesagientem Fata
superstruendae hisce Fundamentis Domus, quae
Cultui Concionibusque dicata est sacris,
destinata simul
(utinam cito nobis advolaret!)
Usibus
Unitatis Fratrum Ordinarii,
immo Philadelphicae Ecclesiae, quae hoc praesertim tempore
floret, et in Cruce Christi gloriatur, Angeli,
quem cum lectissima Conjuge
Erdmuth Dorothea,
ex Illustrissima Ruthenorum Comitum Prosapia,
exoptatissimo Genero, *Johanne*, Congregationum ex
Gentilibus Ordinarii vices gerente, Filiabus, Nepote
ac Nepte omni veneratione prosequitur ac pietate
Totus Unitatis Populus,
cujus de Jesu Christo Testimonio ita adfuit Dominus,
ut non solum Europa Doctrina salutari gaudeat, et

Ecclesiolis in Morte Christi gloriantibus redundet, sed
et America, tam quod Insulas quam quod Continentem
attinet, repleta sit Gregibus, in Christo Pastore exultantibus,
Indis etiam, qui brutorum instar vivunt,
et Mauris qui in servitute atrocissima gemunt,
nunc Evangelio imbutis.
Faciat Universi Deus,
Dominus Jesus Christus, Paterque familias noster, alme
nobis prospiciens, ut in quovis hujus Domus sibi sacrae
Angulo exoptatissima Ipsius Praesentia,
Patris Christi et nostri mirifica pro familia Filii sui cura,
Spiritus Sancti, almae Matris nostrae, in
formandis, preparandis, ornandisque
Virginibus, Sponsisque coelestis et aeterni Sponsi,
labor indefatigabilis
sentiatur et percipiatur;
Utque hac ratione Doctrina *Soterias*
Sacramentis divini foederis,
Ordinibus sanctissmis, Consiliis sapientissimis,
Precibus ardentissimis, Theocratia augustissima,
et Ecclesiae Dei, et permultorum hominum
prospiciatur Saluti;
indeque Evangelistarum catervae in quascunque
Orbis exeant Regiones!
Hocce Votum
Votis tam multorum Christi Fratrum
Sororumque addit et
Inscriptioni
monumenti hujus
(sit aere perennius!)
inserit
Franciscus Christianus Lembke
p. t. in Nazareth
Ordinarius.*

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*May the Triune God, who is to be adored in the person of Christ Jesus, the Maker of the Universe and the Saviour of the World through His blood, grant us His favor, help and blessing in every way!

In the year 1755 after the birth of Christ, when both hemispheres of the earth have been opened to His gospel, and when they are for the most part subject to the rule of that most noble Prince, venerable before others,

While Zinzendorf failed to revisit the scenes of his former activity in America and the building was never used for its intended purpose, the academy for boys, first opened in 1759 and reorganized in 1785, realized to some extent the hope expressed in the significant petition "indeque Evangilistarum catervae in quascunque Orbis exeant Regiones." Relative to the celebration of the fifteenth anniversary, in 1800, of the reopening of this institution, the diary of the Nazareth Moravian Congregation furnishes some interesting data. In connection with the festivities it was stated that the institution had the two-fold purpose of training children of missionaries, ministers and members of the Church for the Lord and His Kingdom and preparing as many as possible of the brethren engaged as teachers for further service of the Lord in the Church, and, especially, among the heathen. Figures added by the diarist show that, as respects the latter purpose, measurable results had been attained. During the fifteen year period thirty-one men had been connected with the work of the institution, ten supplied by the European and

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George II, in the first year of the governorship of Sir Robert Hunter Morris in Pennsylvania, the Brethren have turned their labors to the erection of these foundations in the Barony of Nazareth, and have laid the corner-stone, in the presence of the following men from the celebrated town of Bethlehem (from which as doves from the dove-cote, the Brethren fly to every region of America as Evangelists, and to which they return), the very Reverend Joseph [Bishop Spangenberg], vicar-general in America of the Moravian Church, Peter and Matthew, bishops, Andrew Anthony Lawatsch and Gottlieb Bezold, presbyters, and Martin Mack, missionary to the Indians, amid the applause of almost the entire host of brethren and sisters who inhabit Bethlehem, Nazareth, Gnadenthal, Christiansbrunn and Friedensthal, also some Indians, and even boys and girls likewise cheering, there being present besides, Brethren born not only in Europe and America, but also in Asia and Africa; and for this solemn act they have appointed the third day of the month of May, with the doctrinal text: "He that hath a sharp sword with two edges," Rev. 2:12; with the words of the Master: "They which shall be accounted worthy to obtain the future world* * * * * can die no more; for they are equal to the angels," Luke 20:35; and with the daily word of the Church: "In thee shall all the nations of the earth be blessed," Gen. 12:2; a day presaging the happy fortunes of the house to be built upon these foundations and which is destined for worship and sacred meetings, and likewise (may he come to us quickly!) for the use of the Ordinarius [Zinzendorf] of the Unitas Fratrum, nay rather of the Angel of the Church of Philadelphia which flourishes particularly at this time and glories in the Cross of Christ, whom with his most excellent wife,

twenty-one by the American congregations. Of the ten from the European congregations, three had become ministers, two missionaries, one, ordained to the ministry, had been called to another institution and four were still in the service of Nazareth Hall; of the twenty-one from American congregations, three had become ministers, three missionaries, eight had entered upon various callings and professions, three had severed their connection with the Church and four were still in the service of the Hall. Altogether, therefore, the academy had in a decade and a half furnished seven ministers and five missionaries. At best, however, an institution burdened with double purpose of the nature indicated could not meet the demands of an enlarging field of operations, could be relied on for only uncertain supply of men and inadequate preparation of the limited number furnished. As a means of recruiting the ranks of the ministry for the American Province, the arrangement was as unsatisfactory

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Erdmuth Dorothea, of the most illustrious family of the Counts of Reuss, his greatly esteemed son-in-law John de Watteville, invested with the functions of the Ordinarius for the congregations from among the heathen, with his daughters, his grandson and granddaughter, the entire Unity of the Brethren honors with all veneration and devotion, whose testimony concerning Jesus Christ was so blessed by God, that not only does Europe rejoice in the doctrine of salvation and abound with churches glorying in the death of Christ, but likewise America, both islands and continent, is filled with flocks exulting in Christ their Shepherd, even the Indians who lived like wild animals and the Negroes groaning in the most wretched servitude being now imbued with the gospel.

May the God of the Universe, our Lord Jesus Christ and the Father of us all, looking down upon us graciously, grant that in every corner of this house, sacred to Himself, His greatly desired presence, the wondrous care of the Father of Christ and of us, for the family of His Son, and the indefatigable labor of the Holy Spirit, our fostering Mother, in forming, preparing, and adorning the virgins and brides of the heavenly and eternal Bridegroom, may be felt and perceived; and that through this means, by the doctrine of Salvation, by the sacraments of the Divine Covenant, by the most holy Orders, by the wisest counsels, by the most fervent prayers, by the most august rule of God, the salvation of the Church of God and of many men may be provided; and that from this place throngs of evangelists may go forth into all the regions of the earth.

This prayer is added to the prayers of so many of the brethren and sisters of Christ, and is inserted in the inscription of this monument (may it be more durable than bronze!) by Francis Christian Lembke, at present pastor of the church at Nazareth.

as was the policy of the Church governing the Province that obtained in those days.

So far as the question of establishing a theological seminary in America was concerned, practical difficulties forced the issue. Uncertainty of communication and risk of travel incident to the Napoleonic Wars rendered the importation of ministers no longer feasible. Young men, born in America, inclined to enter the Moravian ministry, by nature and endowment fitted for the noble calling and desirous of being thoroughly prepared for its responsibilities, found almost insuperable difficulties in the way. They had not the pecuniary means needed to go to Germany to pursue the necessary studies, the churches were too poor to send them and the perils of the sea, apart from the terrors of war already alluded to, were in those days a dread reality. Under stress of the times the idea of establishing a divinity school took form in the minds of some of the leaders in the American field of Moravian activity, was welcomed by a conference of ministers held in Pennsylvania and finally sanctioned by the Unity's Elders' Conference, the central board of control in Germany. All this occurred during a period when the constitution of the Church required that administrative affairs of importance had to be referred to a foreign executive board. With some features of that system the young institution, as the narrative will show, came almost immediately into conflict, with the result, at first, of receiving a staggering blow but, eventually, of furnishing the men who were instrumental in abolishing repressive measures of the constitution and offering to the American branch of the Church the possibility of healthy growth.

These facts furnish the key to an understanding of many things in the history of the founding and subsequent development of the College and Theological Seminary, things that would otherwise seem strange, if not inexplicable. By the light of these facts it is possible to appreciate alike the obstacles that stood in the way of satisfactorily providing for theological education in this country, the inner necessity that insistently required the making of such provision and reason for the measures that had to be so prudently and cautiously taken for the solution of perplexing problems associated with the enterprise.

CHAPTER II.

Establishment and First Years of the Theological Seminary.

It has been said that the foundation of most colleges in America is the result of the operation of local causes. Doubtless, the same holds good of many theological seminaries. The Moravian College and Theological Seminary represents the co-operation of causes extending in the area of their action from Pennsylvania, New Jersey and New York to North Carolina. Purely local conditions had little influence in its origin. It sprang from the devotion of Moravians in America to their Church, at that time engaged in the wide and varied activity in eight of the states of this country and from their conviction that the Moravian Church, along with sister denominations, had function and duty and opportunity in America.

Similar devotion and conviction in the other religious bodies, that had survived from colonial times, were productive of movements and efforts that were of the utmost importance in the development of American Christianity and that conferred on the opening decade of the nineteenth century the distinction of possessing epoch-making characteristics. The years immediately preceding had witnessed lamentable decline and coldness in the American Churches. All alike had suffered impoverishment and disorganization from the waste and damage of war. Worse than material loss and interruption of normal activity had been the blight of unbelief and half-belief that had spread in an age when much of the spirit of the French Revolution was abroad. Apart from injury sustained in war and the infection of unfortunate fashions of unbelief, grave questions, affecting institutions and methods, that required reconstruction in a land where the people were conscious of having come into possession of national existence, had confronted all divisions of American Christianity. Lack of contact with European culture at so critical a juncture had inevitably brought about a certain intellectual and moral decadence. The effects of such a combination of benumbing influences all the American Churches had felt. Fortunately, all had, also, opportunity to recover, measurably at least, from the ill effects of the time and gather strength

to assume presently stupendous responsibilities, for, eventually, independence was to open an era of renewed activity that should mark both the end of the period of following, of imitation, of provinciality and the beginning of a religious life whose institutions should be characterized by freedom and right of initiative and would be adapted to American needs and conditions.

Sweeping revivals of religion followed the years of spiritual torpor. Their awakening influence was felt in eastern town and western settlement, in college hall and frontier cabin. They were not an ephemeral experience, but the beginning of a long period of vigorous life and work. They girded the American Churches for the tasks about to be imposed on them and enabled them to see in the acquisition of the vast domain included in the Louisiana Purchase a signal for strenuous missionary activity. In the new territory, as in that of the original colonies, all the forces American Christianity could muster were soon engaged in conflict with the powers of darkness and public wrongs. Great needs of the land prompted organization of beneficent effort to supply, through Bible Society and Sunday School, Christian knowledge and Christian training. In the generous impulses that stirred the young men of Williams College to attempt great labor, at whatever cost, for the extension of the Kingdom of Heaven on earth, there was enough of true zeal and real enthusiasm to bring about the formation of the American Board of Commissioners for Foreign Missions.

Religious awakening, that furnished dynamic energy for this varied and widespread activity, revived interest in and brought about the rehabilitation of such theological professorships as had been established in connection with various colleges. Earnest doctrinal discussions, suited to a time when vigorous exertion had given robust tone to denominational consciousness, served to emphasize the importance of theological learning. When, in addition, the call for larger numbers of trained men to meet the needs, created by the revival and subsequent aggressive evangelistic efforts, became ever more insistent, it was only natural that this should be the period of the rise of distinctively theological institutions. These constitute a splendid monument to the advancement of Christian civilization in the opening years of the nineteenth century.

In this period of mighty movements, apart from which the

history of the Moravian Church cannot be justly considered, the establishment of a seminary for the training of Moravian ministers in America was consummated. All honor must be paid to the large-hearted and large-minded men who were wise and courageous enough to be the first to advocate the erecting of such an institution. They were the Rev. Jacob Van Vleck, at the time principal of the boys' school, known as Nazareth Hall, and the Rev. Christian Lewis Benzien, proprietor of the lands in America belonging to the Moravian Church—title to which, according to the system then prevailing, was held by a single individual—and at the same time administrator or agent of the governing board of the Church in the management of its business affairs in North Carolina. Both deserve to be counted among the strong and excellent men who have served as leaders in the Moravian Church in America. Jacob Van Velck, son of a New York merchant of Dutch descent who had united with the Brethren and become their agent, was a man of superior ability and attainment. Educated in the Seminary of the Church in Europe, he was for a number of years engaged in educational work, first as principal of the Young Ladies' Seminary, at Bethlehem, then of Nazareth Hall, and later labored as pastor in several of the more prominent congregations, ultimately becoming a bishop of the Church. During his administration of the affairs of Nazareth Hall, that school became widely known and attracted many sons of people outside the Moravian Church. In consequence, the curriculum had to be brought more into conformity with that of similar schools in the country, and the demands on the teaching force became the more exacting. As, with the increasing importance of the school, the difficulty of securing liberally educated preceptors grew apace, and the expense involved in engaging tutors from abroad became burdensome, Van Vleck was led to propose the making of special provision for this pressing want at home. One of the pupils at the Hall, endowed with gifts and graces that gave promise of great usefulness, furnished the immediate occasion of bringing the matter to notice at a meeting of the Provincial Helpers' Conference, of which Van Vleck was at the time a member. The minutes of this body, under date of June 1, 1802, state that in connection with the remarks made by the principal of Nazareth Hall concerning the boy, "the wish was expressed that for such

boys who have the desire to study and have no opportunity to do so, an arrangement might be made at Nazareth Hall, whereby they might receive further instruction for several years and be prepared for appointment to service in school work." Minutes of the same body for October 5, 1802, add that Van Vleck referred to the same boy with a view to "considering how he might be prepared for further service in accordance with his abilities. The wish was anew expressed that provision might be made for training laborers [for the Church] here, inasmuch as it is becoming increasingly difficult to secure them from Europe. It was believed that this purpose might be attained in connection with the Boys' School at Nazareth, if the necessary instructors could be secured." Christian Lewis Benzien was born of good Moravian stock. He was a grandson of Jacob Neisser, who was one of the first company of ten persons that emigrated from Moravia, in 1722, and settled in the place that was to become site of Herrnhut. Benzien himself was born in London and brought at the tender age of eight months to this country. From his service in different capacities and, particularly, the obligations of the office he held during the last years of his life, he gained intimate knowledge of all phases of the Church's activity in this country and the needs they presented. To his way of thinking many of the latter could be met by the establishment of a Moravian divinity school in America. Both men lived practically all their days in America, were thoroughly devoted to the interests of the Church here and able from the viewpoint of the positions they respectively held to survey accurately and intelligently the outlook of the operations of the Moravian Church in this land. An almost romantic interest attaches to the association of their names in planning for the establishment of this institution, for they were friends from boyhood, companions at school and brought into close touch at various critical points in their respective careers, all of which is feelingly adverted to in the brief autobiography of Benzien. Significant, furthermore, is the fact that the institution, whose establishment was advocated by one man holding important office in the north and another occupying high place in the south, eventually became, in some respects, a joint enterprise of the Northern and Southern Provinces of the Moravian Church in America.

A memorial from Benzien brought the proposition of establishing a theological seminary before a conference of thirty-six men, with but few exceptions ministers of the Church, convened in Bethlehem, October 18-30, 1802, its members representing work of the Church in five of the states of this country.* This

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*Names of the members of this conference, according to the official report of that body, together with the office and location of each at the time, so far as the facts could be ascertained from various sources, are the following:

George Henry Loskiel, Bishop, Pres. of Provincial Helpers' Conference.
Jacob Van Vleck, Principal of Nazareth Hall, Nazareth, Pa.
John Herbst, Pastor, Lititz, Pa.
John Gebhard Cunow, Administrator of Property, Bethlehem, Pa.
Andrew Busse, Member of General Helpers' Conference, Nazareth, Pa.
John Meder, Pastor, New York, N. Y.
John Schropp, Warden, Bethlehem, Pa.
Bernhard Adam Grube, Veteran Missionary, Bethlehem, Pa.
Christian Frederick Schaaf, Pastor, Bethlehem, Pa.
Andrew Benade, Principal, Young Ladies' Seminary, Bethlehem, Pa.
John Constantine Mueller, Chaplain, Brethren's House, Bethlehem, Pa.
Matthew Eggert, Head of Bethlehem Boys' School, Bethlehem, Pa.
Matthew Witke, Assistant Warden, Brethren's House, Bethlehem, Pa.
John Youngberg, Warden, Nazareth, Pa.
John Frederick Stadiger, Warden, Church Estate, Nazareth, Pa.
Christian Winkler, Chaplain of Single Brethren, Nazareth, Pa.
Paul Miksch, Warden, Gnadenthal, Pa.
John Christian Reich, Warden, Lititz, Pa.
Jacob Frederick Loeffler, Chaplain of Single Brethren, Lititz, Pa.
George Godfrey Mueller.
Abraham Reinke, Pastor, Hope, N. J.
Christian Frederick Kampmann, Warden (Physician), Hope, N. J.
John Lewis Strohle, Pastor, Schoeneck, Pa.
John Frederick Frueauff, Pastor, Philadelphia, Pa.
Frederick Moering, Pastor, Staten Island, N. Y.
John Martin Beck, Pastor, Lancaster, Pa.
John Frederick Schlegel, Pastor, Graceham, Md.
John Molther, Pastor, about to go to Emmaus, Pa.
Nicholas Elias Hoeber, Pastor, Bethel, Pa.
Nathaniel Braun, Pastor, Hebron, Pa.
Nils Tillofson, Pastor, Gnadenhuetten, Pa.
John Frederick Peter, Pastor, Mount Joy, Pa.
John Schweishaupt, retired from pastorate, Mount Joy, Pa.
Lewis Frederick Boehler.
John Heckewelder, Missionary, Gnadenhuetten, Ohio.
Joseph Zaeslein, Teacher, Nazareth, Pa.

document, here given in slightly abbreviated form, presented the writer's views clearly and forcibly.*

Bethlehem, September 24, 1802.

Dear Brethren:

In the approaching Provincial Conference of the Moravian congregations of this region, members of the Church in Wachovia [thus the territory in North Carolina, in which the Mo-

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*Complete, in the original, the memorial reads as follows:

Bethlehem, den 24ten Sept., 1802.

Herzlich Geliebte Brueder,

An der bevorstehenden Provinzial Conferenz wegen der hiesigen Bruedergemeinen werden auch die in der Wachau, und sonderlich deren Diener und Dienerinnen, mit Gebet und Flehen vor unserm Herrn den innigsten Antheil nehmen. Gewiss hat er auch Seinem schoenen Gnadenwerk in diesem Welttheil bei dieser Gelegenheit einen neuen Segen zugedacht, und wird denselben ueberall, wo wir Ihm unter Christen und Heiden dienen, in erwuenschte Erfuellung bringen.

Eine Gnade wuerde mirs gewesen seyn, wenn ich mit so manchen Geschwistern, die ich seit vielen Jahren liebe and ehre, eine neue Staerkung von unserm treuen Hausvater gemeinschaftlich haette geniessen koennen, zumal es nicht an Anliegen fehlt, die wir hier und in der Wachau gemeinschaftlich haben, und wegen welcher wohl eigentlich eine Conferenz fuer ganz Amerika gewuenscht werden moechte. Da dieses aber dasmal nicht moeglich ist, so wollte mir ausbitten, nur wegen eines einigen Punktes, welcher vorzueglich zu unsern allgemeinen Anliegen gehoert, der Conferenz meine Herzenswuensche darlegen zu duerfen, zumal ich dieselben auch in der Wachau seit vielen Jahren von mehreren Bruedern, und sonderlich unserm sel. Br. Marschall, oefters habe aeussern hoeren.

Wenn es nemlich doch moeglich zu machen waere, und ist es nicht moeglich, bei dem Paedagogio in Nazareth darauf anzutragen, dass von Zeit zu Zeit junge Leute, welche zum Studieren bestimmt werden, und welche doch nicht ohne grosse Beschwerlichkeit und Kosten ins Seminarium der Unitaet versetzt werden koennen, hier im Lande den erforderlichen weiteren Unterricht bekommen koennten?

Diese Frage ist mir bei ein paar Veranlassungen die Zeit her aufs neue sehr im Gemueth gewesen. Wehthuend war es, dass fuer die Mission unter den Cherokeesen kein junger Bruder, der zur gruendlichen Erlernung der Sprache auch die noethigen Vorkenntnisse haette, in Amerika dermalen gefunden werden koennen, und man sich deswegen an die Unit. Aelt. Conf. wenden muessen. Wie viele Zeit muss nun vergehen, bis ein solcher Bruder aus Europa ankommen kann! und dann hat er vielleicht noch erst die unentbehrliche Englische Sprache zu lernen; der Kosten und anderer Schwierigkeiten nicht zu gedenken. Troestlich wuerde es auch bei der Ueberlegungen wegen unsers Samuel Reichels gewesen sein, wenn man

ravian congregations were established had been named after Austrian lands belonging to the Zinzendorf family] and particularly the ministers, will take heartfelt and prayerful interest. Surely, the Lord has ordained new blessing on this occasion for His prospering work of grace in this part of the world.

It would have been a privilege to enjoy in company with brethren, whom I have loved and honored these many years, renewed enduement of power by favor of our Heavenly Father, particularly, as there are not wanting matters of solicitude common to us, here and in Wachovia, on account of which a conference for

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wenigstens die Wahl gehabt haette, ihn entweder hier oder in Niesky studieren zu lassen.

Doch bei ihm trifft sichs vielleicht noch so, dass er nach dem Wunsch der Wachauischen Conferenz mit Br. v. Schweinitz nach Europa reisen kann. Wie viele Jahre verstreichen aber oft nach einander, ohne eine einige schickliche Gelegenheit zur Versetzung eines Knaben nach Barby oder Niesky zu haben! Muss es nicht unsern Conferenzen, so wie manchen Eltern, wehe thun, wenn auf die Weise Knaben, die man gerne zum Studieren gewidmet haben wuerde, anders untergebracht werden muessen? In solchen Schwierigkeiten, so wie in den schweren Reisekosten ist es wohl ohnfehlbar mit zu suchen, dass von je her aus der amerikanischen Jugend nur dann und wann einer zum wirklichen Studieren gekommen ist.

Bei dem innigsten Dank gegen den Heiland, dass noch immer Brueder in Europa willig gewesen sind, Ihm in Amerika zu dienen, und es mit vielem Segen gethan haben, kann man doch nicht anders als herzlich wuenschen, dass sich auch die Zahl unserer eigenen kinder, die dazu thaetig gemacht werden koennten, vermehrte. Diese haben gemeiniglich schon in der Anstalt die englische Sprache inne, welche manche Brueder aus Europa nicht mehr zu erlernen im Stande sind, und den Mangel derselben in ihrem Dienergange oft sehr empfinden muessen. Der Heiland breitet aber auch Sein hiesiges Werk, sonderlich unter den Heiden, weiter aus, und erwartet gewiss, dass wir alles dran wenden, unsere Kinder zu Fortbetreibung desselben zuzubereiten.

Ist nicht auch zu hoffen, dass wenn manche Eltern, nicht nur in unseren Orten, sondern auch in den Stadt-und Land-gemeinen, deren Vermoegensumstaende es erlauben, eine Einrichtung hier im Lande dazu saehen, sie die Kosten gern, entweder ganz oder doch zum Theil, dran wenden wuerden, einen oder den andern von ihren Soehnen dazu erzogen werden zu lassen?

Bei meiner Ueberzeugung, dass die vermehrte Arbeit bei der uns hier im Lande anvertrauten Sache des Herrn auch mehrere von unseren eigenen Kindern zur Gehuelfenschaft erfordern wird, und dass wir kaum auf vermehrte Huelfe aus den deutschen Gemeinen rechnen duerfen, darf vielleicht nicht uneroertert bleiben dass in den vorigen Zeiten unsre Stadt- und Land-gemeinen grossentheils fueglicher als jetzt durch unstudierte

all Moravian enterprise in America might well be convened. As circumstances will not admit of this, however, I beg leave to lay before the Conference my heart's desires in one matter, that belongs to our common interests, the more so because for many years I have heard similar wishes expressed on the part of various brethren, notably our departed Brother Marshall. Would it not be possible at the Academy at Nazareth to entertain the proposition, that from time to time young men, designated for theological training and who cannot be entered in the Seminary of the Unity without difficulty and considerable expense, be given the necessary instruction in this country?

Brueder bedient werden konnten. Sie dankten Gott, wenn sie nur einen *Bruder* hatten. Jetzt erwarten sie von einem Prediger schon mehr Kenntnisse. Und obgleich unser l. Herr in Gnaden fortfahren wird auch unstudierte Brueder in Amerika zum Dienst in Seinem Hause auszuruesten; so fehlt es doch gewiss nicht an Ursachen, recht herzlich zu wuenschen, dass von unsern Kindern mehrere als bisher, sonderlich zu Predigern und Schullehrern, durch einen weiteren Unterricht in den Wissenschaften, zubereitet werden koennten. Von diesen koennte ja recht fueglich auch eins und das andere, noch im 18ten bis 20ten Jahr zu Kaufmannschaft, zum Buchhalten u. dergleichen, angestellt werden.

Ich habe aber nicht zeit, die Gruende fuer die Sache alle, oder auch nur in gehoeriger Ordnung, anzufuehren. Eigentlich, wollte ich nur sagen, dass sie uns in der Wachau eben so nah am Herzen liegt, als ich es hier bei mehreren Bruedern, mit denen ich mich darueber unterhielt, gefunden habe.

Liesse unser guter Herr fuer unsre l. Jugend etwas dergleichen zu Stande kommen; so gaebe es freylich auch neue Muehe und Kosten, davon aber letztere mit vereinigten Kraeften durch Gottes Segen getragen werden koennten.

Wie ein solches Institut in Gang zu bringen und einzurichten waere, kann wohl dermalen noch kaum die Frage sein. Ich wuerde fuer einen geringen Anfang Gott danken, und kann mir vorstellen, dass manches, was im Unitaets Seminario docirt wird, fuer die Zeit uebergangen, und dagegen vielleicht etwas anders staerker getrieben werden koennte.

Das Detail scheint aber seiner Zeit fuer hiesige Helfer Conf. fuers Ganze und die Unit. Aelt. Conferenz zu gehoeren, welche letztere aber vielleicht schonn jetzt im Namen der Provinzial Conferenz zu ersuchen waere, eine solche Einrichtung fuer unsre Amerikanische Jugend baldmoeglichst in treue Ueberlegung zu nehmen, in welche Bitte von Herzen und mit den waermsten Wuenschen mit einstimmen wuerde.

Euer geringer Bruder,

Christian Ludwig Benzien,
aus Salem in der Wachau.

This question has been in my mind for some time, owing to several considerations. It was distressing that for the mission among the Cherokees no young brother could be found in America, who had the necessary preliminary training for the study of the language. How much time must pass before a suitable brother can be secured from Europe! And he may be obliged to address himself first to learning the English, which is indispensable here, involving further cost and difficulty. . . .

Has it not caused our Confeernce and many parents keen regret, when boys who might have been prepared for higher study, had to be otherwise provided for? In view of difficulties, such as heavy traveling expenses, it is inevitable that, as has been the case for some time, only now and then one of our American youth enjoys thorough training.

While devoulty grateful to the Lord, that European brethren have hitherto been willing to serve Him in America and have been blessed in their labors, we cannot but entertain the hope that the number of our own young men, who could be prepared for this work, might be increased. These generally learn English at school, which language many men of mature years from Europe are unable to acquire and, in consequence, often feel themselves at a disadvantage. Manifestly, the Lord is extending the field of operations, particularly, among the heathen and expects of us that every effort be made to equip our youth for its continuance.

Is it not, also, to be hoped that many people of means, not only of our settlement, but also of our town and country congregations, would gladly bear wholly or in part the cost of training their sons for such work, should they know of an establishment for the purpose in this country?

I am persuaded that the increased activity involved in the work entrusted to us in this country will demand the enlistment of our youth and that we may hardly reckon upon more assistance from our German congregations. It should, perhaps, also, be stated that in former times our town and country congregations could more readily be served by untrained men than is the case at present. Then, these were grateful if only they had a Moravian brother. Now, they look for more attainment in their ministers. And though our Lord will graciouly continue to equip even untrained men for this service in America, there are

not wanting reasons for the heartfelt wish that our own sons, more than heretofore, might be thoroughly trained in the various branches of learning as ministers and teachers. . . .

I have not the time to recount all the reasons, duly ordered, in support of the matter. Nor is it my purpose to say more than that it concerns us as deeply in Wachovia, as I have found it to be the case here with various brethren, whom I have approached on the subject.

Should Providence permit something of the character indicated to be brought about, in behalf of our youth, it would, of course, entail new care and cost, which could, however, be borne under divine blessing by a joining of forces.

How such an institution could be started and established is not now the question. I should be thankful for an humble beginning and imagine that much now taught in the Seminary of the Unity might for the present be omitted and, on the other hand, some subjects more emphasized.

Settlement of details would belong to the Provincial Helpers' Conference and the Unity's Elders' Conference. The last-named body might, however, be asked at once by the Provincial Conference to take into consideration at the earliest possible opportunity an arrangement of this nature for the American youth. Such a request would enlist the warmest wishes and hearty support of

Your humble brother,

CHRISTIAN LEWIS BENZIEN.

The project thus presented to the members of Conference met with favor. Results of their deliberations as summed up in the official record may be briefly stated thus:

The supplying and training of servants of the Lord and the Church was thoroughly discussed. It was recognized to be a matter the more worthy of immediate consideration, because further assistance from Europe in this respect could not be much counted upon, in view of the apparently insufficient supply of men even there. The memorial of the Rev. Lewis Benzien addressed to this conference was heard with attention and the training of young men for the ministry in an institution of our own, as therein proposed, maturely considered. It was gratefully recognized that the school at Nazareth had furnished some

efficient ministers and missionaries, seven of the members of the Conference being proof patent thereof. In that school a fine foundation of useful knowledge is laid, upon which work should be continued in an institution of the character proposed, so that many of our young men might be fitted for various positions. Such an institution could amongst other things, be relied upon to supply the ministers of the town and country congregations with assistants for school work and other activity. All details as to how, when and where the institution might be established, length and nature of the course of study, negotiations with the highest board of the Church were referred to the further consideration of the Provincial Helpers' Conference.*

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*Full text of the report is the following: "Man beherzigte hierauf die Materie von der Zuziehung mehrerer Geschwister zum Dienste unsers lieben Herrn, und erkannte dass dieselbe um so mehr eine angelegentliche Erwaegung verdiene, da man auf die Unterstuetzung von Europa bei dem sich auch dort in diesem Stueck zeigenden Mangel nicht viel rechnen koenne. Ein Pro Memoria des Br. Ludwig Benzien, welches er bei seinem neulichen Besuch in hiesigen Gemeinen ueber diese Materie an gegenwaertige Provinzial Conferenz gerichtet hatte, wurde mit vieler Aufmerksamkeit gehoert, und dessen Haupt-inhalt, die Zuziehung junger Leute zum Dienst des Heilands in einem eigenen Institut betreffend, reiflich erwogen. Mit lebhaftem Dank erkannte man, dass der liebe Heiland schon die Erziehungsanstalt in Nazareth unter ihren verschiedenen Modificationen bisher dazu hat dienen lassen, dass mehrere brauchbare Brueder zu seinem Dienst unter Christen und Heiden sind zugezogen worden—wie denn auch in dieser Conferenz 7 daselbst erzogene Diener der Gemeine zugegen waren. Es wird nach seiner jetzigen Einrichtung eine schoene Grundlage zu nuetzlichen Kenntnissen gelegt, auf welcher aber noch weiter forgearbeitet werden sollte, da denn viele unsrer Juenglinge, unter Voraussetzung eines erfreulichen Herzensganges zu mancherlei Anstellungen gebildet werden koennten. Ohne fortgehende Anleitung und Uebung in den Wissenschaften, wird bei unsrer Jugend, welche gewoehnlich nach dem 14ten Jahre aus dieser Bahn zur Erlernung einer Profession oder eines anderweitigen Geschaeftes heraustritt, vieles in Vergessenheit begraben, welches bei Errichtung eines solchen mehr leistenden Instituts nicht zu befuerchten waere, und es wuerde dasselbe unter andern auch den Nutzen haben, dass den Arbeitern in den Stadt- und Land-gemeinen mit erwuenschten Gehuelfen im Schulhalten, u. s. w., koennte gedient werden. Dass einzelne Brueder durch eigenen Fleiss viel gethan haben, ist nicht zu verkennen; es ist dabei aber auch mit Grund zu besorgen, dass mancher ohne gehoerige Richtung und Anweisung etwas lernt was er nicht lernen sollte. Ob aber, und wann und wie eine eigene Stube in Nazareth Hall fuer solche zum Dienst der Gemeine bestimmten jungen Leute werde koennen einge-

Manifestly, the religious purpose furnished the chief incentive to the founding of the institution. There is reason for saying that the religious motive acted not entirely apart from the human, the other of the two motives that have exerted the largest influence in the cause of higher education. The founding of the Theological Seminary belongs to the period when the educational institutions of our land were greatly multiplied. Prior to the War of Independence but nine institutions of higher learning had been established in the country. The really successful and effective among them that had survived the colonial period were hardly more than half a dozen. In the decades that followed the signing of peace, the collegiate interest was quite as remarkable as the development of social and industrial forces and inspired individual states and denominations to establish and endow their own institutions of higher learning. That the leaders of the Moravian Church should not have been stirred by the reviving national spirit when it gave impulse to the cause of higher learning is next to unthinkable. Their special zeal and capacity for the education of the young had blossomed out in schools of various kinds, particularly in Pennsylvania, where the provincial authorities during the first three quarters of the eighteenth century had done next to nothing for the cause of general education and, in consequence, various denominations had established elementary schools. Concerning educational conditions in Pennsylvania during the time in question Wickersham, in his "History of Education in Pennsylvania," has the following to say:

"The advanced educational opinions of the founder of Pennsylvania and his immediate followers do not seem to have been entertained or acted upon by those who succeeded them in the management of the affairs of the Province, for little affecting the interests of education can be found on record emanating from either the Proprietors, the Governors, the Provincial Council or the General Assembly, from Penn's time on to the breaking out

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richtet werden, bleibt, so wie die Bestimmung der Dauer ihres Aufenthalts daselbst, der weiteren Ueberlegung der Helfer Conf. f. Ganze und deren Communication mit der U. A. C. ueberlassen. Es waere dabei auch gut, wenn ein und andrer Bruder, der in hiesigem Paedagogio gedient hat, seine Gedanken ueber diesen Gegenstand der Helfer Conf. f. Ganze schriftlich mittheilte."

of the Revolutionary War. The first three-quarters of the eighteenth century are almost a perfect blank so far as anything was done by the public authorities to provide an education for the people. Indeed, the last Charter of Privileges granted by Penn himself, in 1701, which continued in force until the adoption of the Constitution of 1776, contains no section or clause relating to education. The provision in the earlier Charters in regard to the establishment of public schools was omitted, and the laws based thereupon seem consequently to have died with it. The only legislative enactments during this long, dreary period, touching the subject at all are the following:

"On the seventh of June, 1712, an act was passed providing that all religious societies, assemblies and congregations of Protestants, be allowed to purchase lands and tenements for erecting schools, hospitals, etc. February sixth, 1730, this act was repealed by the passage of another of the same import but of a more comprehensive character. The Preamble to this act states that 'sundry religious societies of people of the Province, professing the Protestant religion, have, at their own respective costs and charges, purchased small pieces of land within the Province of Pennsylvania; and thereon have erected churches and other houses of religious worship, schoolhouses and almshouses;' and the Act provides: 'That it shall and may be lawful to and for any religious society of Protestants, within this Province, to purchase, take and receive, by gift, grant or otherwise, for burying grounds, erecting churches, houses of religious worship, schools and alms houses for any estate whatsoever, and to hold the same for the uses aforesaid, of the lord of the fee, by the accustomed rents.' "

In the same work the author shows that as the State ceased to exert itself in behalf of education, "the several churches, and the people themselves in neighborhood organizations, took up the burden and planted schools as best they could in all directions throughout the growing colony." Having referred to the boarding and parochial schools maintained at Bethlehem, Nazareth and Lititz, the same writer states the following concerning other educational work of the Moravians in the state:

"In addition to the schools at Bethlehem and Nazareth there was a school for boys at Frederickstown, now Montgomery County, for Loskiel says, 'In 1749, thirteen Indian boys, edu-

cated in the schools at Bethlehem, Nazareth and Fredericks-town, were with a negro boy baptized.'

"A school was established by the Moravians, at Oley, Berks County, as early, it is thought, as 1742. It was evidently intended for a 'Boarding School' as the second school building, begun in 1748, was forty-one feet square and three stories high, and built on a lot containing sixteen acres. In an upper story there was a hall for public worship. At the time of the erection of this building thirty-eight children were in attendance. Another school-house was erected at Maguntsche, now Emmaus, in Lehigh County, in 1746, and the next year Christian Heyne and Mary Heyne entered upon their duties as teachers.

"Bishop Spangenberg organized a congregation of Moravians at Lancaster, in 1745, and a year later a church and a school-house were built at the corner of Orange and Market Streets. Nixdorf was the first teacher. The school-house was used as a parsonage until 1849 and is still standing. The Moravians built a school-house at Muddy Creek, near Reamstown, Lancaster County, in 1745. The teachers used a part of the school-house as a dwelling, and in the absence of a regular minister, sometimes, on Sundays, gave religious instruction to the people of the neighborhood. About 1744, a Moravian Church and school-house were erected near Milton Grove, Mount Joy Township, Lancaster County. Here a kind of Sunday School was established by one of the earliest pastors, Rev. Jacob Lishey, who was accustomed to meet the youth of his congregation on the Sabbath, not merely for catechetical exercise, but for recitation from the Bible, accompanied with familiar instruction suited to the capacities of the young. In this exercise he was often assisted by members of the church. The venerable church still stands. Other schools were established about the same time at York, Lebanon, Heidelberg, Mühlbach, and most likely elsewhere, for it was an essential feature of the policy of the two great leaders of the early Moravians in Pennsylvania, Zinzendorf and Spangenberg, to establish schools wherever they organized a congregation or posted a preaching station. In the outskirts of Lebanon, an old stone building still stands which was used in 1750, and for many years thereafter as a dwelling-house, a school-house and a church. In 1761, and most likely

earlier, the Moravians had a school in connection with the church in Philadelphia."

Of the schools planted by the Moravians among the Indians, Wickersham says: "Wherever the Brethren obtained a foothold among the Indians, with a prospect of doing good, they built a school-house and opened a school. During the short time they remained in Georgia, they had in operation a school for the children of the Creek Indians; and they had scarcely constructed houses to shelter their own families from the elements at Nazareth and Bethlehem, before they opened schools into which they gathered such Indian children from the surrounding country as could be induced to attend them. Their plan of missionary work was simple and systematic. First, they sought the Indians in their own villages, held religious converse with them, preached to them, tried to create an interest by showing that they could be useful to them in many ways, and wherever an opening could be found established a permanent mission, with a church and a school." He pays this high tribute to Moravian Indian settlements, "Even Carlisle and Hampton, with all their merit, have less to recommend them as schools for Indians than had the old Moravian towns of Gnadenhütten, Friedenshütten and Friedensstadt."

It is of interest, also, in this connection to note what has been said concerning Moravian influence in founding the University of Pennsylvania. "The early Moravians were largely instrumental in bringing about the founding of the University of Pennsylvania. In the fall of 1739 George Whitefield came from England and conducted evangelistic services in Philadelphia, similar to those last year conducted by Torrey and Alexander. For the purpose of accommodating the thousands who wished to attend these services a subscription was started in Philadelphia, with which to erect a permanent building, in which Whitefield and other evangelists and non-sectarian ministers might preach, also to establish a free school for the education of poor children. This free school was the beginning of the University of Pennsylvania, and the building erected at that time was used by the University up to 1802. The building was near Fourth and Arch Streets, and was for many years the largest in Philadelphia.

"In his history of the founding of the College of the Uni-

versity of Pennsylvania, Prof. Cheney says that a group of men, several of whom were members of the Moravian congregation in the city, took the initiative in this subscription—towards the building for the Evangelistic Hall and Charity School. Although Franklin was interested in the movement from the very beginning, it was not until 1743 that he drew up a scheme for a College or Academy and communicated the plans to the Reverend Richard Peters.

"Although a number of denominations were represented among the subscribers to the original building of the University, those of the Moravian faith seem to have predominated, and while they are not the actual founders of the University, the Moravians may at least claim that they were largely instrumental in making it possible. It would seem fair, therefore, in writing up historical sketches of the Moravians and their work in America, to include the University of Pennsylvania among landmarks such as Nazareth Hall, Moravian Seminary and College, and Moravian Seminary for Girls, all of which are among the earliest educational institutions in the United States and of which the Moravians have many reasons to be proud."*

From all this it appears that the Moravians in the Commonwealth of Pennsylvania were "pioneers in the cause of education." Principles based on their view of teaching required them so to be. Their ministry to men comprehended delivering them from positive badness and preparing them for active goodness. This involved careful training and allied educational effort with religious activity. Distinct aim in all their educational effort was so to develop the powers of body, soul and spirit as to make the attainment of greater perfection of character possible. Activity for popular enlightenment with such a purpose, begun and sustained in the early days of Moravian history in America, as it was in other periods and fields of Moravian interest, would have made the Moravian Church known as an educational church had she not, in course of time, come to be so well known as a missionary church.

Through the widespread educational activity in America, and

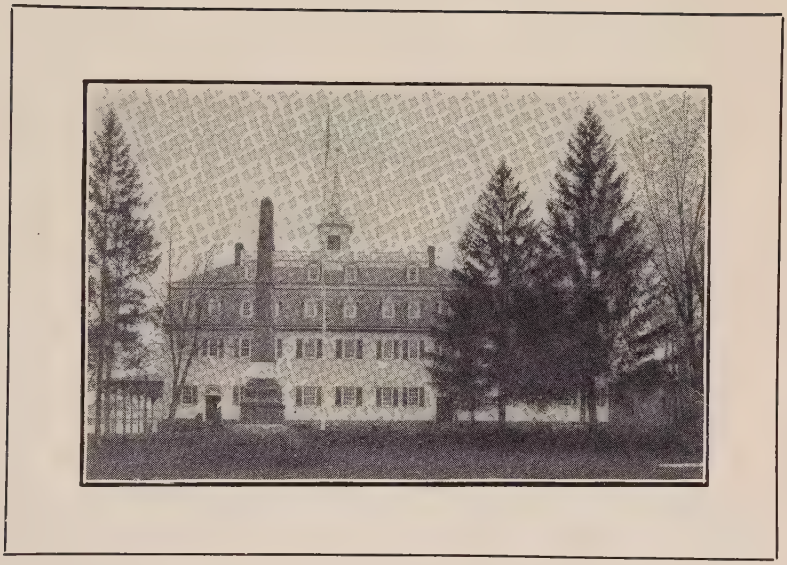
*"Moravian Influence in Founding the University of Pennsylvania," George E. Nitzsche, Philadelphia, in "The Pennsylvania-German," July, 1907, p. 304.

particularly, Pennsylvania, the Church would be keenly sensitive to the stirrings of the reviving national spirit, when its impulses harmonized so well with Moravian educational ideals and traditions. Indeed, as appears above, one of the arguments brought forward in the Conference of 1802 in favor of establishing the proposed institution was, that out of it the ministers of the town and country congregations might secure proper assistants for their school work. That the human motive co-operated with the religious motive in furnishing the incentive for establishing this divinity school appears, further, from the fact that in a Moravian scheme of education, as illustrated in the curriculum arranged for this institution—of which more in another place—it has generally been held that professional study should be approached by the avenue of the liberal studies, and that the Moravian Church has ever recognized the importance of a thoroughly trained ministry. Hence, it can be understood why the institution should have been at the beginning, if not in name then in many respects in fact, a Normal School as well as a Theological Seminary, and it can be appreciated that the need of a theological seminary should have created the need of a college and thus this most important institution of the Church, when, as the subsequent narrative will show, a preparatory department begun at an early time had been expanded into a full collegiate course, should assume the character and name of the Moravian College and Theological Seminary.

Though the project, presented to the Conference of 1802, had been favorably passed upon, the not inconsiderable interval of five years was to elapse before the actual opening of the Seminary could take place. The matter was not dropped. At various times it engaged the attention of the Provincial Helpers' Conference. At a meeting of this body held January 29, 1805, the expressed intention of Jacob Van Vleck to send his son abroad to study directed attention anew to the oft discussed subject. From the deliberations it appeared that the chief difficulties in the way were insufficient number of candidates—it was thought that there should be at least eight or ten,—need of suitable men who might be appointed as professors and lack of funds. Nevertheless, in course of correspondence with the Unity's Elders' Conference a letter was received from that body

in April of the same year, stating that the establishment of an institution as proposed would be agreeable to its members. During the next year two other young men were brought to notice as likely candidates. Concerning one of them, Peter Wolle, Van Vleck was led to write, September 25, 1806, to the deputies of the Unity's Elders' Conference, Verbeek and Forestier then in this country on a tour of official visitation, asking that he be regarded as a candidate for the further study, not with the idea of going to Europe, but of continuing with his own son pursuit of such of the studies afforded by the curriculum of Nazareth Hall as might be useful, and do special work besides. This he hoped would mean the beginning of the proposed institution. This letter Carl von Forestier forwarded to his colleagues in office together with a communication of his own, heartily commending the idea of Van Vleck, expressing every confidence in the young men named in Van Vleck's letter and outlining a general plan for the establishment of the institution. In the following year a letter received from the Unity's Elders' Conference cordially favored and encouraged the undertaking. Minutes of this body under date of November 26, 1806, show that plans submitted to it were endorsed, that the young men William Henry Van Vleck and Peter Wolle should be trained, as proposed, at the expense of the Unity's educational funds, that, however, in future all students who were to be educated at the cost of the Church for service in America should be provided for by educational funds of the Church in America, as the scheme really involved the establishment of an American divinity school.

Meantime Verbeek and Forestier conferred with the members of the Provincial Helpers' Conference, with Van Vleck and with the teachers of Nazareth Hall, in regard to various matters that required consideration, in view of the opening, at an early date, of the proposed institution. These conferences, as well as correspondence with their colleagues in Europe, furnished them the material for elaborating a general scheme and curriculum. At a meeting of the Provincial Helpers' Conference, September 8, 1807, these plans and other matters relating to the divinity school were submitted for consideration. Thorough review of the plans resulted in their adoption. Announcement was made that Ernst Lewis Hazelius and John Christian Bechler, teachers



NAZARETH HALL.

at Nazareth Hall, had expressed their willingness to undertake the instruction of the students. Discussion as to future support of the institution led to determination that the Boys' School assume the support of one student, practically, therefore becoming responsible for a scholarship, that the settlement congregations, Bethlehem, Nazareth and Lititz, should be asked to take upon themselves the defrayal of the expenses of another, and that Administrator Benzien of the South should be conferred with as to the propriety of laying upon the congregations there the burden of supporting a candidate for the ministry, in the event such a student should come from their midst. These matters having been thus disposed of, this same session of the Provincial Helpers' Conference became memorable for finally and definitely determining upon the establishment of the institution.

Notices of opening ceremonies, as given in various sources, are scant and fragmentary. From them we learn only that an impressive liturgical service, which all felt was graciously owned of the Lord, constituted the formal opening of the Seminary. The students, professors, principal of Nazareth Hall and members of the Elders' Conference of the Nazareth congregation were present. Mention is made of a brief address and, particularly, of the fervent prayer offered by Jacob Van Vleck, beseeching that the enterprise might be blessed of the Lord, that through it divine purposes might be realized, that those charged with the training of young men for holy office might be endowed richly with grace and wisdom. In connection with an informal lovefeast, the rules to govern the students were communicated. That was the beginning of the Moravian Theological Seminary. Thus did the Church after a long, perilous and arduous journey in this country and after much cautious thought, consideration and discussion reach the decisive act of one hundred years ago. Thus did it take its stand in the vanguard of theological culture in America! The date of the formal opening was October 2, 1807.

The deputies of the Unity's Elders' Conference, Verbeek and Forestier, had not been able to postpone their departure for Europe until after the opening of the institution and did not, therefore, on that occasion formally induct Hazelius and Bechler to office. In lieu of this, they had met students and professors in a conference, held early in September, and brought

to their attention the purpose, character and proposed arrangements of the institution about to be established. The general scheme, embodying in outline, object, curriculum, rules, provisions for government and support, prepared under direction of Verbeek and Forestier, adopted by the Provincial Helpers' Conference and the substance of which was communicated on this occasion, is the following:

Plan for the Establishment of an Institution at Nazareth Hall.

I.

The purpose of this institution—which is under the supervision and control of the General Helpers' Conference of the Congregations in Pennsylvania and Adjacent Parts—is to train teachers for the Boys' School, who may in due time be used in the service of the Lord in the American congregations.

II.

A beginning shall be made with the two promising young men, William Henry Van Vleck, born November 14, 1790, and Peter Wolle, born January 5, 1792.

III.

The charge for board and tuition of these two young men is fixed at £45 per annum for each and will be assumed by the Unity's Diacony of Institutions in Europe. As Bro. Van Vleck has declared that he would bear one-fifth of the expenses of his son, viz., £9, the Unity's Diacony of Institutions has but £36 to pay for William Henry Van Vleck.

IV.

Inasmuch as the Unity's Elders' Conference has declared that future support of the institution is not to be expected of the Unity's Diacony of Institutions, it is desirable that the Elders' Conferences of the settlement congregations in Pennsylvania might be induced to take upon themselves the support of one of the gratuiti, in case a desirable candidate should be found in these congregations.

The hope is entertained that the congregations in Wachovia may do the same for a second. A third will be cared for on the account of the Boys' School. And of the Unity's Elders' Conference it is to be expected that, apart from the declaration of

this body, it will according to its resources further support this institution.

V.

Selection of students is to be guided alike by regard for capacity to study and such promise of future usefulness in the service of the Lord as state of heart and conduct previously in the Boys' School may reasonably give.

Should one or another in this institution, however, not make such progress in the sciences as might be desirable, and yet give evidence of upright spirit and settled behavior, it is to be remembered that such men with a fair degree of knowledge may be useful in the Boys' School and, subsequently, as laborers in one of the congregation choirs, or in some other sphere of church activity.

VI.

The time to be spent in the institution by the students should be that between the fourteenth and eighteenth years of age. Boys who wish to qualify for the institution should, therefore, remain in the Boys' School until the age of fourteen has been attained.

VII.

The young men of the Institution shall live in the apartment of the head professor, who will in every respect faithfully care for them. He will strive to win their confidence, and in the building up of their character accustom them to habits of industry and have regard for their conduct.

VIII.

Instruction will be given in Latin, Greek, Hebrew, French, German Composition, Mathematics, General History, Ecclesiastical History, Exegesis, Geography, Drawing.

IX.

The head professor will, to the extent his time and duties allow, take walks with the students. As, however, this cannot be daily and it will be desirable to gradually accustom the young men to greater liberty, they might be allowed, singly or together, to go out within prescribed limits in the vicinity of the village, with the proviso that they may choose no companionship other than that of brethren holding appointment in the

Hall [Nazareth Hall] and that they may nowhere turn in to a private place.

X.

Students are not allowed to make visits in the village without notice or permission.

XI.

In the last year of their stay in the Institution, the students may be employed to teach one or another branch in the Boys' School, always, however, in the presence of a teacher.

ADDENDUM.

After the proposition made, just previous to the departure of the Visiting Brethren of the Unity's Elders' Conference, that Samuel Reinke, as a candidate answering the requirements of Article V, might enter the Institution, had been sanctioned by the General Helpers' Conference, this Institution was opened on October 2, 1807, with the three young men William Henry Van Vleck, Peter Wolle and Samuel Reinke (born August 12, 1791), and the Brethren Ernst Lewis Hazelius and John Christian Bechler were inducted to office as their professors. The support of Samuel Reinke is assumed by the Boys' School, in accordance with the provisions of Article IV.*

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*As originally drawn up in the German, the document reads:

Plan zu Errichtung
eines Insituts in Nazareth Hall.

1.

"Der Zweck dieses Instituts—welches unter der Aufsicht und Berathung der Helfer-Conferenz f. G. der Pennsylvanischen und umliegenden Gemeinen steht, ist, dass in demselben Lehrer fuer das Pensions Paedagogium zugezogen werden, die in der Folge zum Dienste des Heilands in den Amerikenischen Gemeinen gebraucht werden koennen.

2.

"Der Anfang wird mit den beiden hoffnungsvollen Juenglingen gemacht:
William Henry v. Vleck, geboren d. 14ten Nov. 1790, und
Peter Wolle, geboren d. 5ten Jan. 1792.

3.

"Die Pension dieser 2 Juenglinge ist fuer jeden auf £45. jaehrlich bestimmt, und wird von der Unitaets-Anstalten-Diaconie in Europa uebernommen; doch hat Br. v. Vleck erklaert, dass er fuer seinen Sohn 1-5 tel

Such was the plan in which converged motives, designs, expectations that lay back of the auspicious beginning. It revealed that what had been conviction of the Moravian Church for centuries was to be watchword of this important enterprise, viz., that learning without religion in ministers of the Gospel is a menace to the Church and her sacred functions, and that religion without learning exposes the ministry to the imposition of error and false teaching and renders it unequal, in high degree, to the responsibilities of its holy calling. It laid upon the congrega-

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der Kosten, nemlich £9. tragen wolle; mithin hat die Unitaets-Anstalten-Diaconie fuer Wm. Henry v. Vleck nur £36. jaehrlich zu zahlen.

4.

"Weil aber die Unitaets-Aelt. Conferenz erklaert hat, dass die kuenftige Unterhaltung dieses Instituts nicht von der Unitaets-Anstalten-Diaconie zu erwarten sei, so wird gewuenscht, dass die Aeltesten Conferenzen in den Orts Gemeinen in Pennsylvanien sich geneigt finden moechten, die Erziehung eines Gratuiti auf sich zu nehmen, im Fall sich ein tuechtiges Subject in den hiesigen Gemeinen dazu findet.

"In Ansehung eines zweiten hofft man, dass die Gemeinen in der Wachau ein gleiches thun werden. Ein dritter wird auf Rechnung des hiesigen Pensions-Paedagogii besorgt werden; und von der Unit. Aelt. Conf. darf man erwarten, dass ohnerachtet ihrer Erklaerung sie doch den Fortgang dieses Instituts von Zeit zu Zeit nach Vermoegen unterstuetzen werde.

5.

"Bey den fuer dieses Institut kuenftig zu waehlenden Subjecten, muss allerdings auf Faehigkeit zum Studieren gesehen werden; hauptsaechlich aber auch darauf, dass ihre Herzensstellung und ihr bisheriger Gang im Paedagogio eine gegruendete Hofnung zu ihrer kuenftigen Brauchbarkeit im Dienste des Heilands gewaehren.

Solte einer oder der andere in diesem Institute es allenfalls kuenftig in den Wissenschaften auch nicht so weit bringen, als zu wuenschen waere; so wuerde ein solcher, wofern er nur einen treuen Sinn, und ein gesetztes Betragen haete, bey mittelmaessigen Kenntnissen dennoch im Dienste der Pensions Anstalt, und in der Folge als Chor Arbeiter, oder auf andere Weise in der Gemeine brauchbar seyn koennen.

6.

"Die Zeit des Aufenthaltes in diesem Institut waere vom 14ten bis 18ten Jahre zu bestimmen. Knaben, die sich zu diesem Institut qualificiren, bleiben also in der Pensions Anstalt, bis sie 14 Jahre alt sind.

7.

"Die Juenglinge des Instituts wohnen auf der Stube des ersten Lehrers, der sich ihrer in allem Betracht treulich annehmen wird. Ihm wird es von

tions obligation of supporting an enterprise that stood for best support of the Lord's cause and the most cherished interests, if not the very name and existence, of the Moravian Church in this country. It expressed the conviction that the education of pious young men, endowed with needful gifts and graces, is the proper expedient for arresting the progress of sin and error and building up the Church of God, wherever there is opportunity to do so.

The plan indicates that the founders of the Institution had in mind the perpetuation of the distinctively Moravian ideals of

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Herzen anliegen, ihr voelliges Vertrauen zu gewinnen, ihren Character zu bilden, ihren Privat-Fleiss zu leiten, und ihr Betragen zu beobachten.

8.

"Es wird Unterricht gegeben im Lateinischen, Griechischen, Hebraeischen, Franzoesischen, Deutschen Styluebung, Mathematick, Staaten-Geschichte, Kirchen-Geschichte, Exegese, Geopraphie, Zeichnen.

9.

"Der erste Lehrer wird, so viel es seine Zeit und Geschaefte verstatten, mit den Juenglingen spazieren gehen. Weil dieses aber nicht taeglich geschehen kann, und es gut seyn duerfte jungen Leuten allmaehlig mehrere Freiheit zuverstaten, so koente ihnen erlaubt werden, allein und auch zusammen in der Naehe des Ortes—in einer zu bestimmenden Entfernung —auszugehen; doch mit der Einschraenkung, dass sie sich keine andere Gesellschaft waehlen duerfen, als Brueder die im Hall angestellt sind, und dass sie nirgends einkehren duerfen.

10.

"So duerfen sie auch ohne Anzeige und Erlaubnis keine Besuche im Orte machen.

11.

"In den letzten Jahren ihres Aufenthalts im Institute koennen diese Juenglige auch schon gebraucht werden, in der Pensions-Anstalt eine oder andere Schule zu halten, wobey jedoch ein Stubenbruder zugegen seyn solte.

Anmerkung.

"Nachdem noch vor der Abreise der l. Visitatoren, der Vorschlag, dass der Juengling, Samuel Reincke als ein Subject von der Art, wie in No. 5 erwehnt worden, in das Institut eintreten koente, in der Helf. Conf. f. G. genehmigt worden; so wurde am 2ten Oct. 1807 dieses Institut mit den drei Juenglingen: William Henry v. Vleck, Peter Wolle und Samuel Reincke (geb. d. 12ten Aug. 1791) eroeffnet, und ihnen die Brueder Ernst Ludwig Hazelius und Joh. Christian Bechler als ihre Lehrer vorgestellt. Die Unkosten fuer Sam. Reincke nimmt die Pensions-Knaebchen-Anstalt (nach No. 4) auf sich."

education, as most useful to the preparation of such young men for practical affairs by the inculcation of knowledge. As the pioneers of the Moravian Church in this country brought with them the best ideas of European education, they were also the conservators of the traditions that connected them with the Ancient Unitas Fratrum and the times and labors of Comenius. True to these traditional principles, re-emphasized in the institutions the Church had established in Germany, these men regarded education not as a thing to be sought for in itself, but as a means to greater perfection of character. Their schools aimed not simply at scholarship, but at enlightened Christian manhood and womanhood. Their teaching comprehended cultivation of memory, the reasoning faculty, the will, the affections, so as to produce symmetrically developed humanity. Their system required the relations between teacher and scholar to be based on mutual confidence and personal interest. For higher education they appreciated the value of the classical tradition.

Such principles were represented and continued in the institution founded in 1807. Outline of the curriculum shows that the classical tradition was accepted as among the most precious forces the past can offer for the training of the present. This includes a noble body of literature, in which may be traced the evolution of the civilization in which we live and move, as it issued through Greece and Rome in its progress to modern times. It sets forth languages that are models of thoughtfulness and exact discrimination. Combining philosophy and archaeology, it leads to a deeper understanding of human development and divine revelation. It secures valuable intellectual results, for it tends to make a man discern clearly, think steadily, judge wisely, than which nothing in the world is more practical. Theological training was based upon and rooted in classical training. As the prominence of Exegesis in the plan of studies indicates, the Bible was to be the chief text-book. The plan of studies is very noticeably lacking in different directions, particularly, on the theological side. Not one of the practical theological sciences is represented. No lectures on Systematic Theology are provided for, a matter to which reference will be made in another connection. In time the deficiencies were made good.

Control of the institution, as the plan shows, was vested in a

single board, viz., the Provincial Helpers' Conference. The history of the institution has illustrated the advantages and disadvantages of this method of control, as compared with that of a double board, the other of the two systems that has obtained in American institutions of higher learning.

Immediate supervision of the Seminary was entrusted by the Provincial Helpers' Conference to the principal of the Boys' School. This individual was invested with the title and functions of Inspector of the Theological Seminary. This along with the other considerations, that in course of time some teachers in the Boys' School were at the same time professors or assistant professors in the Theological Seminary, that men who had demonstrated their abilities as teachers in the Hall often became professors in the Seminary and that graduates of the last named institution for a long time entered upon future career by way of an apprenticeship as teachers at the Hall, not to mention the fact that both institutions were housed under one roof, indicates how closely at the beginning and through part of its development was the connection between the Theological Seminary and the Boys' School.

Rules governing the students, as outlined in the plan, consisting of positive requirements supported by definite prohibitions, seem at this distance of time very strict regulations. That the rules should have surrounded the students with such close limitations is explained, in part, at least, by the youth of the students and the close connection of the institution with the Boys' School. However much open to criticism, they were designed to secure to the students a quiet, studious, orderly life and that degree of estrangement from the common and familiar world so essential to careful study of the conditions that surround life, with a view to mastering them.

As home for the institution, the plan provided for quarters in Nazareth Hall, at Nazareth. This structure, built of limestone of the neighborhood, is architecturally the most perfect and beautiful building reared by the Moravians in this country during the eighteenth century. Patterned on the model of a Silesian manor house, it is an imposing structure, whose chaste design and noble proportions excite admiration. To the present day this spacious edifice is the main building of the Boys' School, which also bears the name Nazareth Hall. Quarters

THE REV. ERNST LEWIS HAZELIUS, D.D.

assigned to the Theological Seminary were of necessity limited, for at the time the Boys' School was in a flourishing state.

As professors the plan names Ernst Lewis Hazelius and John Christian Bechler. They were the most gifted and best trained men available. They and most of their successors illustrate the fact that in laying the foundations of educational institutions and maintaining them, it generally happens that vigorous personalities emerge. Such personalities are needed to give force and direction to plans and purposes, and they find in the institutions with which they are connected media for wielding powerful influence. An interesting figure is that of the first head professor of the institution, Ernst Lewis Hazelius. He was descended, on the paternal side, from a long line of Lutheran ministers, reaching as far back as the days of the Swedish king, Gustavus Vasa, whom one of his ancestors served as chaplain. His father, originally intended for the ministry, turned his attention to secular pursuits and, having been much attracted to a Moravian minister whom he met at Copenhagen, united with the Moravian Church. After his marriage he settled in Neusalz and there Ernst Lewis was born. During a visit the family made to Herrnhut, the aged Bishop Polycarp Mueller took the then five-year-old boy in his arms and solemnly dedicated him to the ministry. This made such an impression on the mind of the child that to his latest years Hazelius could repeat every word the venerable man had said on that occasion. A romantic incident is told, exhibiting the attachment of Catherine II of Russia for the mother of Hazelius, who had been a schoolmate of this royal personage. Hearing of the birth of the boy, the princess proposed to adopt him as her own and advance his fortune in every way in her power. Not knowing what reply to make to this extraordinary proposition, the parents determined to refer the question to the boy himself at a proper age. The lad, who had early given evidence of uncommon piety, did not hesitate when the decision was placed in his hands, to decline the flattering offer, believing himself destined for the responsibilities of higher calling. He pursued his studies at the institutions of the Moravian Church at Kleinwelke, Barby and Niesky. By nature and by grace he was eminently fitted for the duties to which he was called in the newly established Seminary at Nazareth, after

having for a number of years been engaged in advanced teaching in Nazareth Hall. Unfortunate differences with some of his brethren with respect to church government and discipline, however, induced him to sever his connection with the Church and the Seminary. Subsequently, he became an honored professor successively at Hartwick Seminary, New York, Gettysburg Seminary, Pennsylvania, and Lexington Seminary, South Carolina, all of them institutions of the Lutheran Church. He was one of those men who, thoroughly trained in the biblical religion of the Moravians, went forth to labor in important fields to overcome unbelief, to purify and strengthen the Church, others being Schleiermacher, philosopher and theologian, who, coming out of a sequestered Moravian School, summoned his countrymen to honor the Cross and acknowledge the supremacy of the Gospel at a time when rationalism was about to celebrate its triumph, George Christian Knapp, earnest defender of the faith at Halle, and John Wesley, the founder of Methodism.

John Christian Bechler was born in Oesel, a large island in the Baltic on the coast of Livonia, where his parents were engaged in the Diaspora work of the Church, and educated in the Moravian institutions at Barby and Niesky. He was possessed of uncommon musical talent and when appointed as a teacher in the Boys' School at Barby, upon the completion of his studies in the Seminary, the hope was expressed by the authorities that he might train many capable organists. Sent to this country in 1806, to enter Nazareth Hall as a teacher, he gave evidence of such ability and faithfulness in the performance of his duties that he was associated with Hazelius in the labor of instructing the divinity students. Apart from the value imparted to his instructions by the peculiar gifts with which he was endowed, the warmth and fervor of his devotion to the work of the Church were well calculated to inspire young men who came under his influence. What leisure his exacting duties allowed was given to the study of the classics and musical practice and composition. In later years he filled various positions of trust in America and Europe, being during the last twenty-two years of his life a bishop of the Church.

There is no reference in the plan to adherence to a Confession of Faith. It was understood that work and teaching in the

Theological Seminary would accord with the general doctrinal position of the Church. The Ancient Church of the Brethren had a regular Confession of Faith, in the usual sense of the term, which appeared in its most complete form in 1535 in the Bohemian language and in 1538 was published in Latin, with an introduction by Dr. Martin Luther, the same reformer having furnished an introduction for a German edition in 1533. The Renewed Church has no one instrument to which it points as a Confession of Faith. "In common with the whole of Christendom it declares its adherence to the doctrines contained in the Apostles' Creed, and recognizes, further, that in the twenty-one doctrinal articles of the Augsburg Confession, as being the first and most general Confession of the Evangelical (Protestant) Church, the chief doctrines of the Christian faith are clearly and simply set forth. The liberty of conscience of our members is in no wise bound thereby, especially in those countries where the Augsburg Confession has not the same authority as in Germany. For we will acknowledge no other canon or rule of doctrine than Holy Scripture alone.

"But although the Church has issued no Confession of Faith, as such, it has several works, bearing the authority of the General Synod, and setting forth the doctrines which it teaches. These are: 'An Exposition of Christian Doctrine as taught in the Protestant Church of the United Brethren,' by Bishop Spangenberg, Barby, 1779, translated into English by Bishop LaTrobe, and published in 1784; 'A Catechism for the Instruction of Youth in the Church of the United Brethren,' various editions, German and English; 'An Epitome of Christian Doctrine for the Instruction of Candidates for Confirmation'; and a chapter on Doctrine in the Synodal Results. The Easter Morning Litany, moreover, contains a brief Confession of Faith, and is used, annually, in all Moravian Churches in Christian and heathen lands."*

A compendium of doctrine, as given in the "Moravian Manual" and based on the authorized publications of the Church and in their very language is to be found in Appendix A.

That substantial adherence to the doctrinal position of the Church, as above defined, on the part of the Theological

*"Moravian Manual," 1901, pp. 84, 85.

Seminary was implied and understood, an incident in the very early history of the institution goes to show. The diary of the Provincial Helpers' Conference, under date of June 1, 1811, notices that Bechler had been suspected of entertaining views, neological conceptions, at variance with the doctrinal position of the Church and imparting these to his students. The narrative of the diarist continues to the effect, that the professor in question declared himself on the points upon which suspicion had been focussed to the complete satisfaction of the Brethren of the Provincial Helpers' Conference and that he gave assurance of entire agreement with the doctrinal statement of the "Results" of the Synod of 1801 and of his never having taught anything to the contrary in public or private. This declaration, made at the time of the examination into his orthodoxy, was, subsequently, amply endorsed by Bechler's long and faithful service of the Church. Not only is reference to this due to the truth of history, but it illustrates the jealous care of the Church to provide safe guides for her candidates for the ministry. Incidentally, it may be noted as cause for profound gratitude that this is the nearest the Moravian Church in America has ever come to a heresy trial of a professor in its divinity school. Authorized doctrinal declarations of the Church, as later modifications of the institution's curriculum, admitting systematic theology as co-ordinate with the other theological sciences, will show, have been strong enough and clear enough to give definiteness and force to lectures on Christian Doctrine and at the same time broad enough to provide room for reverent inquiry and keep the Theological Seminary out of unfortunate and damaging controversies. Throughout its history the Theological Seminary has been true to the principle of the Fathers, in the spirit of which all the doctrinal statements of the Church have been issued, "In essentials unity, in non-essentials liberty, in all things charity."

That the plan outlined for the institution made no provision for lectures on dogmatics is probably to be attributed to the avoidance in the Church's doctrinal statements of those precise distinctions, that so often mislead and misinterpret, and the aversion to confining allegiance strictly and rigidly to any one credal instrument, that must in the nature of the case be im-

perfect and might prove a hindrance to progress in the knowledge in divine things.

The plan of studies arranged for the summer term of 1808, the second year of the institution's history, of interest in more respects than one, shows when the science of dogmatics was admitted to the curriculum, and what subjects were taught by the professors.

Monday,	A.M.	9-10	Latin	J. C. Bechler
		10-11	Exegesis	E. L. Hazelius
	P.M.	2- 3	Hebrew	E. L. Hazelius
		3- 4	Physics	J. C. Bechler
Tuesday,	A.M.	9-10	Greek	J. C. Bechler
		10-11	Mathematics	J. C. Bechler
	P.M.	2- 3	Church History	E. L. Hazelius
		3- 4	Drawing	Benade*
Wednesday,	A.M.	7- 8	Exegesis	E. L. Hazelius
		10-11	Dogmatics	E. L. Hazelius
Thursday,	A.M.	9-10	Latin	J. C. Bechler
		10-11	Practice in Drawing.	
	P.M.	2- 3	Hebrew	E. L. Hazelius
		3- 4	Physics	J. C. Bechler
Friday,	A.M.	9-10	Exegesis	E. L. Hazelius
		10-11	Mathematics	J. C. Bechler
	P.M.	2- 3	Church History	E. L. Hazelius
		3- 4	Greek	J. C. Bechler
Saturday,	A.M.	8- 9	Exegesis	E. L. Hazelius
		9-10	Dogmatics	E. L. Hazelius

Such was the constitution of the Theological Seminary, as respects external arrangement and inner equipment and function. Controlling thought in framing plans and determining relations had been preparation of those studying for efficient service of the Church in school and congregation. Considered from the viewpoint of this purpose, the general scheme, however imperfect in detail, was well adapted to needs and conditions of the time. Work was immediately begun. For more than a year it proceeded quietly and satisfactorily. Division of time and application of energy were governed by the following plan:

1. Latin .....3 hours per week.
2. Greek .....2 hours per week.
3. Hebrew .....2 hours per week.

*At the time a teacher at Nazareth Hall.

4. French .....2 hours per week.
5. German Composition .....1 hour per week.
6. Geometry and Mathematics 2 hours per week.
7. General History .....1 hour per week.
8. Church History .....1 hour per week.
9. Exegesis .....2 hours per week.
10. Geography .....1 hour per week.

Besides these studies music and drawing were taken up.

All too soon, disagreeable disturbances interfered with the work of the young institution and soon interrupted it altogether. These issued, to some extent, from misunderstanding, due to lack of clearness in the relations sustained to the institution by the General Helpers' Conference and the Elders' Conference at Nazareth respectively, but, more particularly, from general dissatisfaction with the administrative system and measures, patterned on the continental institutions of the Church and called forth by the extraordinary conditions that obtained in this country when the Moravians first came to it, arising from the fact that many continental institutions and customs were unsuited to American surroundings and opportunities, and from the further fact that the extraordinary conditions had given place to a more normal and settled order of things. Some features of the system certain members of the Provincial Helpers' Conference thought it necessary to enforce with respect to the newly established institution. These proved irksome to Professor Hazelius. Strained relations developed. To follow the course of the resulting controversy in all its stages is unnecessary. Chafing under the objectionable features in the official regime of the time, Hazelius issued a document discussing the system and its methods. Some of the leading men of Nazareth thought very highly of the professor and made common cause with him. A number of them addressed to the Unity's Elders' Conference a paper containing a list of grievances under the existing form of government and protest against unnecessary restrictions. All this excited interest and sympathy elsewhere and marked the beginning of movements that eventuated in recasting the Church's system of government. Thus in the disagreements between Hazelius and the authorities, disagreements concerning administrative measures

and methods more than personal questions arising out of them, is revealed in some degree the genesis of important developments in the Church, and thus the newly established Theological Seminary became the "storm centre" of agitation at that time.

As a result of the disturbances, the Theological Seminary lost Hazelius early in 1809. In later years, as has already been shown, he rose to honor and influence in the Lutheran Church. Bechler continued in charge of the work. In due time the students of the first class completed their studies in the institution, William Henry Van Vleck, in 1809, and Peter Wolle and Samuel Reinke in 1810. All of them began their life-work as teachers in Nazareth Hall, later graced positions of trust and honor with dignity and usefulness and, eventually, became distinguished bishops of the Church. Only two students constituted the next class, formed in 1810, Charles Anthony Van Vleck, younger brother of William Henry, and George Benjamin Mueller, son of the Rev. George Godfrey Mueller, of Emmaus, Pa. Expenses of tuition of the former were to be provided for by the Boys' School, as in the case of Samuel Reinke, and those of the latter by the settlement congregations. Some months after these young men had begun their studies, the Rev. Andrew Benade, a member of the Provincial Helpers' Conference, visited the Seminary in his official capacity and reported that very satisfactory work was being done. Early in the following year, however, young Mueller became disaffected with the methods of tutelage that obtained in the Church and Seminary and abruptly left the institution. Efforts of relatives to persuade him to return and be reconciled to conditions were fruitless. He followed Hazelius into the Lutheran Church and, in later years, became the honored head of Hartwick Seminary.

Naturally, the question arose whether the institution should be continued with but one student in attendance. It was decided that, though seriously crippled, its work should not be interrupted, particularly, in view of the fact that young Charles Van Vleck appeared to be a capable and earnest young man. That decision was well meant, was a credit to the men who made it, and testified that the worth and importance of the institution were recognized by the Church, yet it could not long delay the inevitable temporary closing of the institution. Bechler appears

to have been discouraged. In April of the year 1812 he was called to the pastorate of the congregation in Philadelphia. Charles Van Vleck continued his studies privately with the Rev. Charles F. Seidel, who had succeeded Jacob Van Vleck as Principal of Nazareth Hall and Inspector of the Theological Seminary in 1809. He completed his course in March, 1813, and soon thereafter became a teacher at Nazareth Hall. For these reasons it came about that after an existence of but half a decade the Theological Seminary was closed.

That the work of the institution should have been temporarily suspended at this time seems the more unfortunate, as a change of its plan had already been proposed, with a view to enlargement of the scope and field of activity. Applications had been made to the authorities at different times by young men, former pupils at the Hall, to be allowed to take a classical course in the institution preparatory to the study of law or medicine. Upon deliberation such amendment of the plan as would permit the considering of applications of this character was deemed feasible and desirable, for it appeared that like applications would be made in the future. The matter was submitted to the Unity's Elders' Conference. Opinion of this body was that the proposed change would not be inimical to the original purpose of the institution and might decidedly benefit it and its students. It remained for a later period to carry into effect the conclusion reached on the basis of these deliberations, that literary interests might be combined with the support of evangelical truth and the promotion of an able and faithful ministry in the Moravian Church in America.

In the nature of the case the closing of the institution could mean but a temporary suspension of activity. Though the work did come to an end for the time being, and the closing of it may have had its mournful aspects, this did not spell failure. This home of learning was destined to be an abiding city, for its foundations rested not on the piety or beneficence of any one man but on the zeal and the affection of a high-minded communion of believers.

CHAPTER III.

The Seminary at Nazareth, 1820-1838.

The idea of reviving the Theological Seminary took possession of the mind of the Church almost immediately. About a year after the exercises had been wholly suspended, the Provincial Helpers' Conference inquired into the feasibility of reopening the institution, one young man being particularly thought of as a desirable candidate for the ministry. Principal Charles F. Seidel, of Nazareth Hall, was invited to express an opinion in the matter. He felt constrained to point out that reopening of the institution would be ill-advised until there should be a fair number of young men ready to enter—this for obvious reasons and in view of the particular consideration that the comparative isolation provided for by the rules, then deemed necessary to govern theological students, would be unwholesome for a small class of one or even two or three young men—and that in the meantime the very few young men of promise who were candidates for the ministry might to better purpose pursue a course of advanced study at Nazareth Hall up to the seventeenth year of age and then continue academic and theological study under some well-qualified minister. Principal Seidel's advice was sound and saved the authorities from making a move at a time when it would probably have met with disappointment and discouragement. The idea of entering the ministry was entertained by but few young men. It was not strange that this should be so, not strange that, after the first classes had completed the course of study, there should not be a sufficient number of candidates to form new ones. Interest in the Seminary on the part of a Church, accustomed to depend on the Mother Church for its supply of ministers, was of too recent date to have created so strong a sentiment in favor of the institution as would bring a steady supply of new students. Reluctantly, therefore, the authorities dropped negotiations for the time being.

Three years later the matter was taken up by a Conference of ministers and delegates of congregations, convened at Bethlehem, in 1817, a gathering noteworthy for the discussion and

proposal to General Synod of constitutional changes, regarded as requisite to the health and prosperity of the American congregations. This body deplored the closing of the institution and by its representations drew from the Provincial Helpers' Conference the statement, that lack of suitable candidates for the ministry had been the chief reason for the suspension of activity and the assurance, that, if three desirable candidates could be secured, an effort would be made to rehabilitate the institution. This determination of the Provincial Helpers' Conference was approved of by the General Synod, held at Herrnhut, in the following year.

Early in the year 1819, J. C. Bechler, former professor, who had in the meantime succeeded to the principalship of Nazareth Hall, at the request of the Provincial Helpers' Conference, submitted for consideration of that board his ideas on various points with reference to the re-establishment of the Seminary. Substance of the views expressed by him is as follows: (1) Revival of the institution is absolutely necessary, if within a few years there is not to be an utter lack of men to serve in the Moravian congregations in America. Neither difficulties nor expense should be allowed to turn the Church from this project, unless Providence through absolutely insurmountable obstacles manifestly disapproves of the undertaking. (2) It would be most expedient to establish the institution in close proximity to Nazareth Hall or in direct connection with the same, as there seems to be no immediate necessity for providing another home for the institution. (3) Preliminary steps having been taken, lectures should begin at once. (4) There are at least five young men at Nazareth Hall who might be recommended forthwith for a divinity course. (5) The total expenses of each student, including tuition, board, room, light, heat, books and stationery would be from $170.00 to $175.00 per annum. (6) Necessary funds for the support of the institution might be raised by securing the greater part of the sum needed through fixed contributions from those congregations that are willing and able to assume such a burden, and the remainder from fees students may be able to pay and the resources of Nazareth Hall.

A month later, April, Bechler met the members of the Provincial Helpers' Conference in a session at which all matters relating to the reopening of the Seminary were thoroughly

discussed. Consideration of the original plan for the establishment of the institution led to some modifications, embodied in a series of resolutions to this effect: (1) Students must be sons of Moravian parentage and candidates for the service of the Lord in the Moravian Church. (2) The Provincial Helpers' Conference constitutes the sole board of control of the institution. Without its knowledge no one may enter the Seminary nor be called from it to service in the Church. It engages to make the best possible provision for vacancies in the teaching staff alike of the Boys' School and the Seminary. (3) Expenses of educating gratuiti in the institution shall be borne by the Provincial Education Funds. (4) Charges for gratuiti in the Seminary are fixed at $180.00. (5) Wherever possible, parents shall bear at least part of the expenses of sons in the Seminary. (6) Scholars in the Boys' School possessed of the necessary qualifications and who are candidates for the ministry shall in their fifteenth year enter the preparand class and, after having satisfactorily completed a two years' course, be permitted to enter the Seminary. With a view to aiding the Provincial Education Fund to bear the burden laid upon it, fixed annual contributions shall be solicited from the settlement congregations and subscriptions from the town and country congregations. (8) A circular shall be issued to the congregations, acquainting them of the purpose of the authorities with respect to reopening the Seminary, in order to secure their assistance and awaken sympathetic interest. (9) It is not deemed necessary that students shall be housed in quarters separate from those of the Boys' School, except during the last three years of their course [practically, the Seminary course proper], though during the two previous year [preparand course] their studies shall be mapped out with due consideration of the studies that are to follow. (10) Inasmuch as Nazareth Hall under existing conditions could not provide even limited quarters for the Seminary, the Boys' School* alone being cramped for room, it is proposed to erect a dwelling for the principal in order that room for the institution may be secured in the Hall.

Substance of the last resolution explains why the reopening of the Seminary was postponed for more than a year, though all

*At that time the Boys' School was in a flourishing state.

other arrangements had been perfected. In May of 1820, progress of building operations on the principal's house warranted fixing upon the beginning of July as the time for re-opening. On the third day of that month all the members of the Provincial Helpers' Conference, Christian Gottlieb Hüffel, John Frederick Frueauff, John Gebhard Cunow, Emmanuel Rondthaler and Andrew Benade, proceeded to Nazareth Hall to take part in the opening ceremonies. In the morning they met with Bechler, the principal of the Hall, to consider, amongst other things, the rules to govern the students, virtually the same as those included in the original plan for establishing the institution, and the plan of studies Bechler had been requested to draw up some months before. In course of the conference the newly appointed professors, Charles A. Van Vleck and John C. Jacobson, appeared before the visitors and formally covenanted discharge of their duties in accordance with the constitutional requirements of the Moravian Church. The formal opening, a function of dignified and worthy academic character, took place in the afternoon. There were present the provincial authorities of the Church, the principal of Nazareth Hall, the professors, the three Seminary students, Charles A. Bleck, Jacob Zorn and S. Thomas Pfohl, the last-named from the Southern Province, the five young men then constituting the preparand class, and a representative of the Elders' Conference of the Nazareth congregation. Addresses were delivered, setting forth the importance of the noble calling for the duties of which this institution was designed to furnish and equip men of ability and consecration. Rules governing the life of the institution were communicated and the ceremonies concluded with a lovefeast. Thus was the idea of reviving the Seminary, so warmly cherished by the members and authorities of the Church, put into practical shape and carried into effect.

As may be judged from his interest and activity in bringing about the re-establishment of the institution, Bechler, as principal of Nazareth Hall, was charged with immediate supervision of the Seminary. It is expressly stated in the minutes of the Provincial Helpers' Conference that he was to preside over it as "Inspector." He and his successors in office during this period, William Henry Van Vleck, John G. Herman and Charles A. Van Vleck, maintained the same relation to the institution,

and the Seminary remained in as close connection with the Boys' School as had been the case in the first years of its history.

The plan of studies arranged by Bechler did not differ materially from that included in the original plan of the institution. As outlined by him, it was sufficiently elastic to be adapted to the varying attainments and degree of preparation of successive classes. In addition to the languages, ancient and modern, mathematics, general history, ecclesiastical history and exegesis included in the original plan, lectures on Introduction to the books of the Old Testament were introduced, Prof. Charles A. Van Vleck during his all too short stay in the Seminary having charge of this theological discipline in addition to other studies. That Introduction to the Holy Scriptures of the Old Testament, now recognized as one of the regular departments of theological science, should have been one of the first among the other branches that make up a course of divinity to be added to the comparatively few theological lectures of the original plan was in accordance with the fitness of things, for it is the natural approach to a study of the foundations of Christian belief.

More distinct advance in the development of the curriculum is exhibited in the study plans for successive semesters arranged by William Henry Van Vleck, erstwhile student in the Seminary, who succeeded Bechler in the principalship of Nazareth Hall in 1833 and, at the same time, accepted a professorship in the Seminary. Plans of studies for three successive semesters are as follows:

For the Semester Beginning January, 1824.

Hours.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
A.M. 1.	Greek. J.*	Greek. J.	Greek. J.	Greek. J.	Greek. J.	Latin. (Exercises.) J.
2.	Mathematics. (Arith.) J.	Latin. (Caesar and other prose writers.) J.	Hebrew. (Pentateuch.) J.	Mathematics. (Arith.) J.	Latin. (Caesar, etc.) J.	Hebrew. (Pentat.) J.
3.	Physics. (Green and Nicholson.) J.	Exegesis. (Fourth Gospel) V. V.†	English. (Rhetoric) V. V.	Physics. (Green and Nicholson.) J.	Exegesis. (Fourth Gospel) V. V.	
P.M. 4.	Latin. (Horace, etc.) J.	Drawing. J.		Latin. (Horace, etc.) J.	Drawing. J.	
5.	Church Hist. (Reformation.) V. V.	Encyclopaedie. (Eichenberg.) J.		Church Hist. (Reformation.) V.V.	Encyclopaedie. (Eichenberg.) J.	

* J. C. Jacobson. † William H. VanVleck.

For the Semester Beginning June, 1824.

Hours	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
A.M. 8-9	Greek. J.	Greek. J.	Church Hist. J.	Greek. J.	Greek. J.	Ch. Hist. J.
9-10	Latin. (Prose.) J.	Mathematics. J.	Hebrew. J.	Latin. (Prose.) J.	Mathematics. J.	Hebrew. J.
10-11	Logic. B.*	Exegesis. V. V.	English. (Rhetoric.) V. V.	Logic. J.	Exegesis. V. V.	German. (Rhetoric) J.
P.M. 2-3	Drawing. J.	Latin. (Poetry.) J.		Drawing. J.	Latin. (Poetry.) J.	
3-4	Exegesis. V. V.	Encyclopaedie. J.		Exegesis. V. V.	Encyclopaedie. J.	

*J. C. Brickenstein.

For the Semester Beginning January, 1825.

Hours	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
A.M. 8-9	Exegesis. (Epistles.) J.	Greek. B.	Latin. (Prose.) B.	Exegesis. (Epistles.) J.	Greek. B.	Latin. (Prose.) B.
9-10	History of Moravian Church J.	Dogmatics. J.	Hebrew. with Introd. to Old Test. J.	History of Moravian Church J.	Dogmatics. J.	Hebrew with Introd. to Old Test. J.
10-11	Logic. J.	Exegesis. (Griesbach's Synop.) V. V.	English. (Rhetoric.) V. V.	Logic. J.	Exegesis. (Griesb.'s Synop.) V.V.	Exegesis. (Gos. John) V. V.
P.M. 2-3	German. (Rhetoric.) J.	Latin. (Poetry.) J.		German. (Rhetoric.) J.	Latin. (Poetry.) J.	
3-4	Exegesis. (Gr. Synop.) V.V.	Encyclopaedie. J.		Exegesis. (Gr. Synop.) V.V.	Encyclopaedie. J.	

Improvement in the course of study, as evidenced by these weekly schedules was due to the progressive spirit of William Henry Van Vleck, as an officer of the institution. Noteworthy are all the changes in the curriculum. Logic, at that time a subject not so practically treated as now, but regarded as an important discipline in most institutions of higher learning in the country, finds its place in the scheme. French, considered unnecessary, was dropped and the time gained devoted to English and German. Lectures on Dogmatics were continued and co-ordinating this theological branch with those already cared for in the curriculum gave assurance of a more extended and more thorough divinity training. Introduction of a course of lectures on the special history of the Moravian Church was in

the interest of a loyal and devoted future ministry. Encyclopaedie was the term used to describe an introduction to the wide range of topics, sciences and departments in the entire circle of knowledge.

With only such modifications as the complexion of successive classes required, the course of study remained as fixed by William Henry Van Vleck to the end of this period. Archaeology was added during the principalship of Charles A. Van Vleck.

Notices of the work and direction of effort of the so-called preparand class are scant and fragmentary. The first class of this character was formed at the time of the reopening of the Seminary, in 1820. Into it were admitted all promising boys, desirous of entering the ministry and deemed worthy of trial. Its course extended over two years. It bore academic stamp. Its work was based upon and in advance of the course of study pursued in the Boys' School and shaped so as to prepare for the divinity training and future calling. In view of the paucity of material relating to its work, the plan of studies for one of the terms of this class, submitted by Charles A. Van Vleck for the approval of the Provincial Helpers' Conference in 1837, is the more interesting.

SEMESTER BEGINNING JULY, 1837.

1. Greek, 6 hours per week.....C. Dober
2. Latin (Exercises and Grammar), 1 hour per week.....C. Dober
3. Political History, 3 hours per week.....Em'l Rondthaler
4. Latin (Classics), 8 hours per week.....Bechler
5. English Composition, 1 hour per week.....Em'l Rondthaler
6. German Composition, 1 hour per week.....Bechler
7. Spanish, 1 hour per week.....Em'l Rondthaler
8. French, 1 hour per week.....Em'l Rondthaler
9. Mathematics, 2 or 3 hours per week.....Em'l Rondthaler
10. Physics, 1 hour per week.....Em'l Rondthaler
11. Drawing and Painting, 1 hour per week.....Wm. Benade

This class and its subsequent development into a full collegiate course have been of the utmost importance to the Seminary. No student passed through it, in approaching the study of theology, who was not, so far as lay in the spirit and equipment of the class and according to the measure of individual ability, furnished with a thorough classical training. Where the theological course may have been defective, whether in the extent

of subjects covered belonging to the general field of theological science or in the thoroughness of investigation, this training in classical lore and general knowledge has secured to the ministry of the Church energy and liberty of thought and disciplined them to a degree of culture rarely attained without education of this character. In these respects, at least, in proportion to the degree of efficiency of the department, fruit was borne to the Seminary and through it to the Church.

Equipment of the institution in externals was but humble and meagre. In a letter, bearing date of 1822, Bechler makes mention of a complete set of all the classics that had been secured for the library. This is the earliest notice of any kind relating to the library. Its history has been that of small beginning and slow enlargement. Three years later, William Henry Van Vleck proposes, in view of the strengthening of the educational funds through the Haga legacy, to be referred to presently, that a fixed sum be set apart annually for the purpose of collecting books suited to the needs of a theological seminary. At the same time, he expresses the hope that in a similar manner apparatus useful for the study of physics might be accumulated. So modest and unpretentious was the outward furnishing of the institution that an occasional change of quarters, called for by the exigencies of Nazareth Hall, did not prove a serious inconvenience. During the administration of William Henry Van Vleck, in 1828, the oldest of the three classes then studying for the ministry was temporarily provided for with apartments in the principal's house, a change rendered necessary by an increase in the number of pupils at the Hall. Two years later the institution was moved into a newly purchased dwelling, long known as "The Cottage," where at the time it was designed to permanently locate the institution.

Continuance of the humble circumstances, reflected in these few notices left of external equipment and furnishing, was due to exceedingly slender financial resources. Like most American colleges and seminaries, this institution began in poverty and grew slowly through a long period of straitened conditions to comparative competency. The circular which the Provincial Helpers' Conference in 1819 had determined to issue to the congregations, acquainting them of the proposal to reopen the institution and soliciting their aid, went forth in due time. First

to respond was the congregation of Salem, North Carolina, offering to give $180.00 per annum as long as possible, the Girls' School at that place contributing an additional $50.00; Bethlehem contributed $80.00; the School at Lititz, $100.00; Lititz congregation, $50.00; Nazareth congregation, $50.00; and it was estimated that New York would contribute $40.00; Philadelphia, $40.00; and Lancaster, $40.00. All these appear as considerable amounts, when the circumstances of the congregations in those days and the many other burdens resting upon them are borne in mind. Nevertheless, they supplied but meagre assistance in the support of the institution, and it is no matter of surprise that, though severest economy cut the activities and management of the institution down to the simplest possible forms, deficits should have been encountered. According to the minutes of the Provincial Helpers' Conference, the deficits of the education fund for the first three years of the period were $280.00, $386.00 and $954.00 respectively, and were due to small contributions and larger outlay for the Theological Seminary. Fortunately, the funds of two of the provincial educational institutions were then in such condition as to be able, under the system then obtaining of providing for all provincial educational institutions through a central education fund, to cover these deficits.

In 1825 Mr. Godfrey Haga, a merchant of Philadelphia, bequeathed to the Society for Propagating the Gospel, an organization of the Moravian Church—and the oldest missionary society in the country—the bulk of his estate, the interest arising from a part of which, namely, twenty thousand dollars, to be applied to the training of "pious young men for the gospel ministry and missionary purposes." Disposition of this money in behalf of the Theological Seminary was believed by those then in authority to be the most practical carrying into effect of the testator's will, inasmuch as the Seminary was continually educating gratuiti. From the beginning, therefore, the interest of this part of the trust fund has been applied to the needs of the Theological Seminary, at first through the channel of the provincial education fund and later, when the endowment fund of the institution had been created, directly, since which time the Haga Legacy, still held in trust as originally devised, has been regarded as constituting a part of the endowment fund.

A brief notice of the life story of Godfrey Haga, which is of striking interest, may be allowed to interrupt the narrative. He was born at Isingen, in Germany, September 30, 1747. At the age of nineteen he emigrated to America. He was so poor that he crossed the ocean as a redemptioner, his master being one Paul Beck, Jr. While Philadelphia was occupied by the British, in course of the War of Independence, he itinerated in the territory now included within Bucks and Lehigh Counties, Pa., as a tailor. After the evacuation of Philadelphia by the British, he began business in that city, and, having in course of time accumulated a comfortable fortune, he relinquished his business, in 1793, to his two clerks, Frederick Boller and John Jordan. He then engaged in the importation of German goods and trade with the West Indies and South America. He was greatly prospered and in 1814 retired a wealthy man and prominent citizen, honored with public trusts, eventually with a seat in the Pennsylvania Legislature. For many years he was a member and an officer of the Moravian Church in Philadelphia. Having no direct heirs, he constituted the Society for Propagating the Gospel his residuary legatee, and thus became the munificent benefactor both of the missionary enterprises of the Society and of the Theological Seminary, in the manner already indicated.

The importance of the Haga Legacy, made available at this juncture, can hardly be overestimated. It placed the affairs of the institution on something like a sound financial basis. For some time the education fund was relieved of harrassing deficits or called upon to face but trifling deficiencies occasioned by the Theological Seminary. Form and character of the Seminary were and remained humble and modest enough. They acquired through the bequest that substantiality and firmness which go far to assure continuance and make healthy development possible. Coming at the time it did and supplying steadily a considerable portion of the financial support required in those days, Godfrey Haga's benefaction was an instrument providentially employed to lift the Theological Seminary out of a precarious condition, that might have issued in dissolution at any time, and remove it to a safe and settled existence. More than this, however, could not be effected by the bequest. No enlargement of any kind could be attempted. No additional professor could be appointed. No noteworthy improvement could be

planned. We do not find, therefore, that the course and order of things inaugurated at the beginning of this period were in any wise changed or disturbed for a number of years subsequent to the time when the Church and its divinity school entered into possession of the significant bequest of the pious Philadelphia merchant. The history of the institution continued to be a record of great sacrifices nobly rendered and joyously endured. Struggles to secure funds for immediate expenditures were no less hard and usually met with but moderate success. Economy had to be practiced in every direction. Constant anxiety had to be borne by officers and self-denying suffering endured by teachers—anxiety and suffering under which they found support in the inestimable value of the high commission entrusted to them.

Despite straitened circumstances and untoward conditions, the work accomplished was a source of abundant joy and gratification to the Church. Early in 1822, Bechler wrote to the Provincial Helpers' Conference, "Condition and progress of this beloved institution must, it appears to me, fill our hearts with joy and gratitude to the Lord, that He has permitted us to prepare and care for a garden, in which various most cherished hopes, relating to the work He has assigned to us in this country, are centered. The professors seem to rightly appreciate the significance of their labors and apply themselves with joy and love to the training of those given into their care. To the students this opportunity to continue their studies must be exceedingly gratifying." His successors, in office, while called upon to deal with many discouragements, were moved, as occasion offered, to express particular gratification over the work of the professors or the progress of the students. There was no lack of students. The number was never large yet sufficient to meet the requirements of the Church. Applications for entrance to the Seminary came continuously and from many quarters. Most careful selection of students from among the applicants was made. Minutes of the Provincial Helpers' Conference, minutes of the teachers' conferences of Nazareth Hall and numerous letters name many who were refused admittance to the institution for good and sufficient reason, or discouraged from making formal application for admission—and doubtless these records are incomplete. Reference to the list of students

found in Appendix D and inquiry into the careers of graduates will show, that subsequent events amply justified the selection of students made by the authorities of those days and that the institution was fortunate in attracting young men of excellent character and superior ability.

Life of the students at the institution was constituted of few elements and these were simple. As the life was characterized by simplicity and carefully regulated by rules of conduct, so it was chiefly occupied with serious application to study. Frequent excursions into the country about Nazareth, rich in manifold attractiveness, and devotion according to taste to the fine arts of music, drawing and painting furnished the necessary diversion. Owing to the extreme youth of the students little of practical work was expected of them. Occasional teaching or oversight of a room company in the Boys' School, as emergency required, comprehended the practical tasks assigned to them. More was hardly necessary, inasmuch as during the years of teaching in the Boys' School, which almost invariably followed completion of studies in the Seminary, abundant opportunity was afforded, according to many references contained in the diary of the Nazareth congregation, to preach, to deliver addresses and to conduct services.

Consideration of the inner life of the Seminary would be incomplete without reference to the professors, in whom its spirit is first and mainly embodied. Manifestly, it is impossible to enter into extended detail and incident in this subjective branch of the subject. Yet here there is, beneath the exposed surface, a history of vast importance. Character and efficiency of a theological seminary depend far less upon pecuniary resources and outward facilities than upon the ability and fidelity of the men charged with imparting instruction, guiding and stimulating effort, perpetuating the spirit of the institution and in themselves presenting models of industry and scholarship. Piety, habits, manner, temper, energy, attainments of these men are apt to be reproduced in kind and degree in their pupils. As the fundamental qualities of an efficient ministry are in large measure, for weal or for woe, dependent upon this vast personal influence, the interest of the Church in the force and fitness of theological professors cannot hardly be overestimated.

These more than any other men, must mold the ministry and ultimately the Church herself.

Happily, this part of our record abounds in reasons for profound gratitude to the great Head of the Church and yields splendid pages to the history of the institution. Fourteen men served as professors and instructors during this period. There were never more than two or three at one time. For reasons that shall be adverted to presently, their service was short in duration. Chief facts in the career of each of these men are given in Appendix B. Some additional notice of their character and work is here in place.

Professor Charles Anthony Van Vleck, son of Jacob Van Vleck, whose name has already appeared in these pages, was long identified with the educational work of the Church. He was remarkable for the early development and maturity of his powers. When but eighteen years of age, having completed his studies in the Theological Seminary, he was appointed a teacher at Nazareth Hall. During the seven years of his activity in this school, he proved himself a teacher of such ability and fidelity that when re-opening of the Seminary was proposed, he was at once thought of by Bechler as the right man to be appointed a professor. To a degree greater than might be expected he proved himself equal to the difficult task of imparting instruction in a number of subjects in the newly-erected institution. All too soon, he was called to other fields of labor. In later years, he renewed his connection with the Theological Seminary, first as principal of Nazareth Hall, when he continued the wise and progressive policy inaugurated in the Seminary by his distinguished brother, William Henry Van Vleck, and, during the last years of his life, again as professor, his varied gifts and thorough scholarship having been ripened by rich experiences in the pastorate. His letters and the testimony of those who knew him best show him to have been a devout Christion of clear, strong convictions and, at the same time, a man of so genial and happy a disposition that people were attracted to him even as they were edified by his instruction and admonition. Though, after the conclusion of his work in the Seminary, he had spent but part of a year in charge of a literary institution at Greenville, Tenn., prior to his decease, he

was universally loved and respected in this the last place of his activity.

Associated with Charles A. Van Vleck, was Prof. John C. Jacobson, who in the course of an extended service of more than fifty years filled a prominent place in the Moravian Church as educator, bishop and president of the Executive Board of the Church in America. Son of a missionary in the Diaspora service of the Church in Denmark, he was educated in the Moravian schools and theological seminary in Germany, coming to this country immediately upon the completion of his studies. He began his career as teacher at Nazareth Hall. There as well as in the Theological Seminary and in the Female Seminary of Salem, North Carolina, during those years of his life that could be devoted to academic labor, his eminent abilities and scholarly training found appropriate sphere. Concerning his educational labors "The Moravian" of December 1, 1870, had the following comment to make: "The services which Brother Jacobson rendered as a teacher and a principal will long keep his memory green in thousands of hearts all over the land. He was not only a cultured scholar, and, therefore, fully qualified for such a position, but the freshness and originality of his mind, the love he had for teaching and, above all, his warm sympathy for the young, won for him the affectionate attachment and cheerful obedience of his scholars and made him and them life-long friends." His service in the Theological Seminary was noteworthy for the minute and critical knowledge he had of the Latin, Greek and Hebrew languages, for the value of his Scriptural interpretation and his lectures on the History of the Moravian Church. He was a zealous and an intelligent admirer of the Moravian Church, but without trace of bigotry. His sympathies were never narrowed down to this his own communion, and thus he showed how deeply he was imbued with the true spirit of this Church, which is entirely opposed to everything that savors of exclusive sectarianism. He was admirably fitted, therefore, to encourage in young men an intelligent zeal for the Church he himself served so long and so well.

For the brief period of one year W. L. Benzien assisted in the instruction of the theological students. He was a son of Christian Lewis Benzien, who figures in a previous chapter, and had enjoyed a thorough training in the schools of the Church in Ger-

many. Bechler in a letter addressed to the Provincial Helpers' Conference speaks very highly of his services in the Boys' School and, having him in view for appointment in the theological Seminary, protests against a proposal to remove him from the institution, an effort having been made on the part of the authorities of the Church in the South to secure him for services there. Eventually, the South did claim him and thus was cut short a promising career in the Theological Seminary.

One of the ablest men that has served in the Theological Seminary was William Henry Van Vleck. In the year 1822 he was called to be pastor of the Nazareth congregation and, at the same time, principal of Nazareth Hall, the latter office involving the management of the Theological Seminary, in which he, also, served as a professor. Despite the multifarious and arduous duties that formed a heavy burden on his shoulders, he served his Alma Mater well. Reference has already been made to the enlargement of the curriculum, due to his active endeavor and sound appreciation of educational values. As a professor he confined his efforts to biblical interpretation. For this he was well qualified by his deep and thorough knowledge of the Scriptures. Of equal importance with the progressive energy exhibited in the management of the institution and the profound learning shown in his instruction, was the influence he wielded over young men by the force of his strong and richly furnished personality. The following extracts from remarks appended by one who knew him well to the brief autobiography of Van Vleck give some idea of the resources of his personality. "By the singular purity of his life, which commanded respect; the engaging loveliness of his manner, which won admiration; the pacifying gentleness of his zeal, which disarmed contradiction; the unfeigned humility of his character, which left no room for envy, he gained the love and confidence of all." "In the personal appearance of our late, dear brother there was no peculiar gift of nature to command attention or prepossess one in his favor; but so much the more did the peculiar charms of grace display their power, by the lighting up of his solemn brow and benignant features with a smiling radiance and imparting a gentle ease and quiet dignity to all his movements, that made his bodily presence agreeable and left a delightful impression of his person upon the mind. In the composition of his being,

the sterner qualities of the manly character appeared to combine with the more delicate traits of the female disposition. He was one of those rare instances in which the two natures seem to be harmoniously blended without destroying the individuality of either. He united the vigorous conception, careful discrimination and dispassionate judgment of the stronger with the intuitive apprehension, sensitive feeling and tender sympathy of the weaker sex. Diffident in undertaking, yet bold in execution—timid in design, yet firm in resolve—prudence attended and success rewarded his labors." In the offices he held later in life, Bishop William Henry Van Vleck became well known as a divine, even beyond the limits of the Church in which he labored diligently and acceptably in the Gospel.

Prof. John C. Brickenstein was a man of rare gifts, of brilliant scholarly attainments and a very efficient teacher. Born in Switzerland, where his father was engaged in the Diaspora work of the Church, he attended the boys' school at Niesky and the Theological Seminary at Gnadenfeld, Germany. Called to this country, he entered upon his duties as teacher at Nazareth Hall, and then as professor in the Theological Seminary. After service in various prominent Moravian congregations, he renewed his connection with the Seminary in the capacity of a professor. Words written in memory of Prof. Brickenstein, at the time of his death, by James Henry, an old pupil of his, give some account of the qualities and resources of this able perceptor. "We deem it due to the memory of our departed friend and brother to remark that he was, and remained until the close of a long life, a devoted student. As one of his earliest students in the class of 1826, the writer can bear evidence to the faithful and conscientious mode of instruction he adopted both in mathematics and in the various branches of classical lore. He was an excellent Latin scholar, but he excelled in Greek. Our recollections of the tutor extend to fifty-four years ago, but even through the long vista of time, we can see the sagacious instructor, modest in manner and *gemuetlich* in temperament, engaged at the blackboard in not only demonstrating a difficult subject in Euclid, but more particularly and most skillfully expounding the intricate construction of the Greek verbs; and it is doubtful whether his superior would be found in the extremely nice art of Greek

grammatical analysis. With equally close discrimination did he enter upon the study and elucidation of Latin and Greek authors, and he could solve the obscurities of many a difficult passage with the acumen of a thoughtful scholar and critic. During a portion of the years he spent at Nazareth Hall, he was a contemporary of the late Bro. Charles F. Kluge. Both were men of remarkably strict and exact discipline in the peculiar mode of instruction which rendered Moravian inculcation at that time a model for all time."

Charles A. Bleck, at the beginning of this period, was a student in the Theological Seminary and five years after the completion of his studies became a professor, having served in the interval as a teacher in the Boys' School. Born in Pennsylvania, trained in the Moravian educational institutions of his native state, endowed with fine talents, he was well furnished for service of the Moravian Church in this country. While engaged in tutoring at Nazareth Hall, Van Vleck speaks of him in a letter as one of the ablest language teachers the school had ever had and announces that he had been sent to New York to acquire a knowledge of the Spanish, patrons of the school having repeatedly urged that regular instruction should be given in that language. In the Seminary his work proved that, besides being an excellent classical scholar, he was in his element in the natural sciences, always succeeding, in this direction, in arousing the enthusiastic interest of his pupils. His short service in the Seminary was followed by an honorable and successful career in pastoral and educational labor.

Prof. Charles Christian Dober, reared and trained in Germany, was, like others of the early professors and tutors in this institution, a man of solid learning. He was one of those by whom the German mode of instruction, patient and thorough as it is unostentatious and laborious, was engrafted on this school of the prophets which they helped to mould. Minutes of the Provincial Helpers' Conference speak of Dober as a man of fine gifts, as proving to be eminently successful in the Seminary, as being an able preacher. The latter qualification accounts for the fact that his first professorate in the Seminary was terminated at the end of a year. The exigencies of the pastorate called him from the comparative seclusion of the divinity school. When, however, the authorities determined to make

such arrangements as would secure to the Theological Seminary a longer term of service on the part of an individual professor than had been the case theretofore and, at the same time, contemplated a severance of the close relations existing between the Seminary and Nazareth Hall, Dober was held to be the best man available, alike for extended service and the new conditions. He was, therefore, recalled to the Seminary. Unfortunately, his labors, which bade fair to meet all expectations, were cut short by an affection of the nerves that compelled him to retire and brought about his death after prolonged suffering.

Another of the men who rendered most excellent service to the Seminary in early life and, subsequently, rose to commanding influence and power in the field of pastoral labor, episcopal oversight and executive authority, was George Frederick Bahnson. Educated in Germany and engaged there for some time in teaching, he became a tutor at Nazareth Hall and professor in the Theological Seminary immediately upon reaching this country. His was an intellect of no common vigor, yet subdued to a spirit devout and pious. Possessed of sound and discriminating judgment, clear and vivid perceptions, exact and delicate taste and, likewise, of genuine sincerity, deep earnestness and unflagging energy, he was able to mould aright the moral and intellectual character of those committed to his instruction and ministration.

Prof. Herman J. Tietze came to this country immediately upon his graduation from the Theological Seminary of the Moravian Church at Gnadenfeld, Silesia. For five years he taught at Nazareth Hall and in the Theological Seminary. In later years he returned to the Seminary, after having served various congregations as pastor and having for some time presided over the Young Ladies' Seminary at Bethlehem, to fill for six years the responsible position of a professor. He was a man of great learning and wide interest. Value of his services to the Theological Seminary may be judged from the statement taken from the memorial note published by the authorities in the official organ of the Church, that he was "a ripe scholar, a faithful servant of Christ, and a firm upholder of the principles, discipline and ritual of the Church."

Prof. Joseph F. Berg was a son of Moravian missionaries,

stationed at the time of his birth in Antigua, British West Indies. He was educated at Fulneck, England, at Nazareth Hall and the Theological Seminary in this country. At the early age of seventeen he was made teacher of chemistry at Nazareth Hall, continuing the while his theological studies. He was remarkable for the early development and versatility of his powers. Extended knowledge on various subjects was always at his command, and his facility of expressing and imparting knowledge was equal to that of acquisition. After excellent service of five years, he severed his connection with the Seminary and the Church, entering successively the German Reformed Church and the Reformed (Dutch) Church. In 1861 he was elected to the Professorship of Didactic and Polemic Theology in the theological seminary of the last named denomination. In this position, as in others he had filled, he was eminently successful. He became widely known as a preacher of power, a staunch defender of the faith and a writer of repute, most of his works being of a controversial or polemical character.

Another of the professors, who gave few but valuable years to the Seminary and later enshrined himself in the memory of his brethren in the faith by his manifold and unselfish labors, in positions of trust and on many occasions of critical interest and importance, was Levin F. Reichel. Born in Bethlehem, Pa., but educated abroad, his parents having during his childhood removed to Germany, he began his lifework as teacher at Nazareth Hall and professor in the Theological Seminary. Though a very young man, he was well equipped classically, scientifically and theologically to assume the arduous duties to which he was called. By the diversity of his gifts he was admirably fitted for the needs of a small institution, which, as a rule, makes large demands on a few men. To the scholarly accomplishments already alluded to, he added enthusiastic interest in botany and considerable attainments in music, drawing and painting. He was a man of untiring industry, he was orderly, punctual and faithful in the discharge of duty. As can be readily understood, the Church required the service of such a man in various capacities, particularly, in the functions of episcopal and executive office. His distinctly educational work did not entirely cease with the severance of his relations with the Theological Seminary. He employed the scattered leisure hours left

him in the several positions he held in historical researches, literary labors and illustrating the history of Moravian missions by numerous maps, drafts and sketches of stations he had visited. Prior to his removal to Germany and while holding appointment as pastor, he founded the first German publication of the Church in this country, "Das Brueder Blatt," and continued as its editor until he left America.

Prof. John T. Beckler was for many years engaged in the educational activities of the Church. Son of a Moravian minister, stationed at New Dorp, Staten Island, he received his training at Nazareth Hall and in the Theological Seminary. After graduation he taught successively in both institutions. In the Seminary he labored but two years before being called into the pastorate. After nearly a score of years of pastoral activity, he became principal of the Young Ladies' Seminary known as Linden Hall, at Lititz, Pa., and during the last years of his life conducted a private school for girls at the same place. He is remembered by his pupils as a man of genial and kindly disposition, which endeared him to those under his care. He devoted himself with industry and faithfulness to the discharge of duty. He was a fine linguist. His fitness and usefulness as an educator were enhanced by his attainments as an excellent musician.

Prof. Emmanuel Rondthaler, son of an honored and venerable Moravian minister, born and reared in Pennsylvania, lived and labored the greater part of his life within the confines of his native state. His first five years of service were given to Nazareth Hall, where his powers as teacher and preacher became apparent. Thereafter, he became a professor in the Theological Seminary. He was a patient student, who ripened into an accomplished scholar. He had the power of concentration and the endurance which enabled him to work at his desk intensely and continuously. As a mathematician his reputation was very high. At the time of his death a former pupil said of him, "When a teacher at Nazareth Hall, long before others could forego the luxury of sleep, he was accustomed to rise in the winter and ply his mathematical pursuits with unfaltering industry. Probably few men of his age can be found who were as profoundly versed in the obstruse departments of that science as he was. The practical fruits of this mental discipline were

perceptible in the logical accuracy of his ideas, and the terse precision of his language." He was, also, a thorough and accurate linguist. Very soon the Church urged her claims upon him for pastoral service. In the active ministry his labors and achievements amply fulfilled the early promise of aptitude for its sacred functions. Possessing large views of divine truth and a rich store-house of knowledge, he was ready, instructive and forcible in his preaching. He loved his work and shrank not from effort in its performance. At one time he added to the duties of pastor those of editor of "The Missionary Intelligencer," first official organ of the Moravian Church in America published in the English language. He died at an early age but not before the character of his work had entitled him to be held in high regard as a faithful and affectionate pastor, a patriotic citizen, and a humble, devout and liberal-minded Christian.

For a very short time in the early part of his career, Sylvester Wolle was connected with the institution as an assistant professor. Termination of this connection did not, however, mark the end of the services he rendered the Theological Seminary, in which he had been trained and, also, engaged successfully in instruction. His warm interest in the Seminary continued to the end of his life, and, as a prominent member of the executive board, he gave his best efforts in helping to establish its prosperity. Value and significance of his labors in and in behalf of the institution may best be understood from a review of the outstanding characteristics of his entire ministry. This was distinguished, alike in the pastoral field, in educational sphere and in executive office by strong faith, aggressive zeal and enlarged views of the mission of the Moravian Church. Ardent love for the Zion of his fathers moved him to plan and work for its prosperity and to help bring about such a change in the polity of the Church as he believed to be in harmony with the best principles that have been bequeathed by the fathers as a precious heritage. To such effort as, also, to the extending of the activity and influence of the Church and the firmer establishment of her enterprises, he devoted the splendid administrative gifts with which he had been so richly endowed. It was of incalculable benefit to young students to be brought into more or less direct contact with a man, so forceful and resourceful in

his ministry, whose character, moreover, presented beautiful traits.

Another body of men, of vigorous character and varied experience, with whom the institution and its students were brought into close and wholesome relationship consisted of those who successively constituted the Provincial Helpers' Conference. The minutes of this body, as well as the diary of the Nazareth congregation and the minutes of the teachers' conferences at Nazareth Hall make mention of frequent official visits, of personal interviews, of periodical inquiry into the work and spirit of the institution on the part of these men. Their knowledge, seasoned, as it was, with experience, of the ecclesiastical movements and revival of their day and generation, their understanding of the attitude, the nature, the calling of the Moravian Church and her widespread connections, enterprises and opportunities, their keen scrutiny of theological and ecclesiastical tendencies, their faithful warning against unwholesome and unnatural developments of the time, their vigorous testimony concerning the person and grace of Christ as basic to doctrine and practice of the Church were treasures into the happy benefits of which the students entered through direct and more or less regular contact with these leaders.

It has already been noted that the term of service of the professors was usually brief, in not a few instances exceedingly brief. This was the most unfortunate feature in the life and work of the institution during the period under consideration. It militated sadly against increasing effectiveness of work, against progress, against the natural and desirable development of the Theological Seminary. The professors were without exception able men, but they were almost without exception inexperienced men. Unless endowed with extraordinary gifts in some direction or favored by exceptional early opportunities, as some of them were, according to the standards of those days, they could not be or become in any sense specialists in one or another department of classical or scientific or theological learning. Reason for the continuance of this unfortunate condition is to be found in the meagre resources of the institution and the systematic pillaging of the faculty by the increasing demand on the part of various phases or localities of the general activity of the Church for the services of the best men the

authorities could give. Available funds allowed no more than the payment of the very modest sum of $170.00 per annum in addition to board and lodging as the salary of a professor. None but young, single men could be expected to serve for such a stipend. Those appointed as professors, the ablest and most energetic among the younger men, were from the outset men marked for larger service and career than the very humble proportions of the institution at that time could supply room for, and they usually, under the prevailing conditions, found every inducement to follow calls elsewhere.

This and other matters engaged the serious attention of a Conference of ministers and delegates of congregations held at Bethlehem in 1835. Discussions of this body, so far as they related to the Theological Seminary, were summed up in the following resolutions:

"The Provincial Helpers' Conference is urged to take into thorough consideration,

"1. Whether through the appointment of a suitable married brother as a professor, our Theological Institution might not be placed on a more permanent footing and better equipped for its functions;

"2. Whether by removal of the institution to some other available place the purpose of the same might be better realized;

"3. Whether students should not be allowed a longer period in the Preparand Class before being required to definitely declare, whether they wish to be prepared for the service of the Church and such declaration should be taken in some formal manner?"

Reason for the first of the resolutions appears in what has been stated above. Removal of the Seminary was proposed, because it seemed to be the general feeling that the very close relations maintained with Nazareth Hall hardly permitted of a healthy, vigorous growth of the institution and that the Seminary was now ready to assume independence of the connections hitherto existing. At the beginning, close connection of the new enterprise with a well established and prosperous institution had indeed been a most fortunate thing. Then form and function of the new institution had been but roughly outlined, available resources limited, prospects uncertain, and various tests had yet to be met. Under such conditions opportunity to

lean upon a firmly established educational plant had been of great importance. By this time the experimental stage had been passed, and it was thought that the Seminary had attained to sufficient vigor and maturity to stand alone. In support of the proposition to remove the Seminary it was further urged, that it would be easier for young graduates to begin teaching at Nazareth Hall if they entered as comparative strangers to the boys than if they had during all their course of training been in daily contact with them and, also, that if the institution were transferred to Bethlehem, this place having been named in the discussion, several of the learned brethren residing there and holding various offices might find it possible to assist in teaching.

The third of the resolutions proceeded, as the only action then possible, from the discussions on the question what might be done to prevent leaving of the Church for other denominations or callings on the part of those who had been wholly or in part gratuitously trained for its service.

Though not pertaining to these resolutions, other points that came up in process of the deliberations are of sufficient interest to justify insertion here. Question raised whether the students received adequate training in the English tongue was answered by the statement, that apart from the hours specifically devoted to this language, certain of the lectures were delivered in English and others in German. Attention was called to the purpose of all the educational institutions controlled by the Moravian Church, as expressed in the results of the General Synod of 1825, that effort is not to be directed at purely intellectual training but at such culture of mind and spirit that has well-balanced character in view and will enable pupils and students to become useful servants of the Lord. As to physical wellbeing of the students, in the Theological Seminary, it was suggested that hours of labor in the study and class-room might be offset by hours of labor in garden and field. Proposal from some quarter to enlarge the scope of the institution seems to have led to animated discussion, but what appeared to be insurmountable obstacles prevented action.

A year after the adjournment of the Conference, the Provincial Helpers' Conference examined thoroughly the affairs of the institution to ascertain how far a carrying into effect of the

Conference resolutions would be feasible. It was agreed to make arrangements to appoint a man to permanent service as a professor in the Seminary, if the proper person could be found. C. Dober was eventually fixed upon as being the right man. He accepted the appointment at the advanced but still very modest salary of $300.00, and a house free of rent. A removal of the Seminary the authorities were not willing to consider, the confessedly inadequate arrangements not being regarded as sufficient reason to risk other and possibly greater difficulties. Two years later, however, conditions had changed. The Sustentation Diacony, or general fund of the Church, of which the Diacony of Educational Institutions, or education fund, according to the arrangements of those days, formed a part, had become the beneficiary of a bequest which was available for educational institutions and, therefore, for the Theological Seminary. In consequence, the authorities felt empowered to meet the wish of the Conference and ordered the removal of the institution to Bethlehem. This action, involving important changes in the constitution and control of the Seminary, marks the beginning of a new period in its history.

Manifestly, the favor and blessing of the great Head of the Church had thus far attended both the work of the institution and the efforts put forth in its behalf. Despite the hampering conditions, crude forms, imperfect work, that are only too apparent, enough had been accomplished to meet in some sense the best expectations entertained ever since the establishment of the divinity school. Young men of ability and true Christian zeal had been trained and inspired to further the interests of the Kingdom of God through the instrumentality of the Moravian Church. Constant scrutiny, such as new enterprises of large hope and high aim are ever subjected to, had kept in the view of the Church the solid, steady work that was being done. All the more effective had the work been, because very evidently the training and guidance of the Holy Spirit had exercised controlling influence and overruled human discrepancies. Thus was the Seminary accredited to the Church and thus the confidence of the Church in the Seminary won.

The deliberations of the Conference of 1835, so far as they dealt with the Seminary, were of a decidedly hopeful tone and

bore testimony to the gratification of the Church in the achievements of the Seminary. It was reported to this body that the instruction, especially of the later years, had been thorough and excellent. With no little pride mention was made of the fact that students transferred from the Seminary in America to the Seminary of the Church in Germany had been able to hold their own with their fellows of the German institution. In sending its report to the congregations, the Conference was enabled to make the following statement concerning Nazareth Hall and the Theological Seminary. "Our different Institutions for Education in our three settlements had been a special topic of consideration in the First Part of this Conference, and particularly, those at Nazareth which are to be the nurseries for training up the future Teachers and Ministers both of the Church at home and for the missionary field abroad, and are therefore of the utmost importance for the wellbeing of the whole. These institutions are most earnestly commended to the interest and prayers of our Brethren and Sisters in our City and Country Congregations, with the encouraging reflection, that since the last Synod, also, a number of promising Brethren and acceptable Ministers have issued from these nurseries of the Church."

Continuance of the Seminary was no longer a matter of debate or question. Henceforth, the institution was to be an integral and vital part of the Moravian Church in this country. Subject to the fluctuations of sentiment that every enterprise of long standing experiences, it was to enjoy the devotion and unselfish support of the Church. Views might differ as to what would really minister to the growth and promote the efficiency of the institution. There was bound to be more than one heated clash of mutually opposing propositions, all offered in good faith in its interests, but the loyalty of the Church to her school of theological learning was destined never to be questioned and ever to appear in tangible forms. In turn the Seminary was to be more and more identified with every movement and endeavor of the Church, to be delicately sensitive to everything that affected the Church for weal or for woe and to grow under burden of responsibility to a maturity of strength and wisdom, able to deal with every reasonable demand the Church might make.

CHAPTER IV.

The Seminary at Bethlehem, 1838-1851.

Removal to Bethlehem meant a separate and more independent existence for the Seminary. It had been most fortunate that up to this time the institution could depend upon Nazareth Hall, for it had started with no material resources whatever and had only gradually gained a little strength in this respect, as the churches had become accustomed to the levy of regular contributions and the Haga legacy had virtually furnished the nucleus of an endowment. Now it was thought possible that the institution could stand alone, and considerations arising from the prospects of the Church in America urged that it should assume without delay an independent position, which would offer the basis for normal and healthy growth. The resources, indeed, seemed not to favor such a move. They were limited in every direction, except alone in faith. External arrangements at the beginning of this period had to be reduced to the simplest possible forms, and they continued to be almost pitifully inadequate to its end. They represented the severest economy. Yet the move was a wise one. The chief assets of the institution were the enthusiastic purpose of the Church to enter doors of opportunity that had opened and were opening and the sublime consciousness of the leading of divine Providence—a consciousness as deeply felt at this time as it had ever been. These were sufficient to overshadow the material obstacles.

In the Church this was a time of transition. Methods of administration and disciplinary requirements, ill adapted to conditions in various fields, particularly in America, were giving way to insistent demands for change. Some changes of minor importance had been made as early as 1818, when necessity for them came to the surface at the General Synod held at Herrnhut. Others of more importance were impending. Undesigned developments in America, following unquestionably providential leadings, were anticipating the formulation of a new policy and indicating the points at which radical changes were inevitable. Especially did home missionary activity, not planned for but

following members who moved into new localities or were carried by the westward sweeping tide of immigration into places almost or entirely destitute of churchly ministrations, by the sheer weight of responsibilities laid on the Church lead to relinquishing of a peculiar ecclesiastical policy, which looked upon four towns as constituting the Moravian Church in America and regarded other churches, known as "town and country congregations," in the light of preaching stations. Only a few years after the removal of the Seminary, a new era began in the history of the Church in that the initial steps were taken which led finally to changes in the entire constitution of the Church. Last vestiges of a system based on an ideal, beautiful but impracticable, gradually disappeared and church extension was adopted as the fundamental principle of activity for the future. Distinctly denominational forms of effort, under which Christianity had usually developed, were assumed, and the Moravian Church in America at last took a position not different from that of other evangelical churches of the land.

In the midst of movements looking forward to changes so far reaching, the Church would naturally be solicitous about the welfare of its Theological Seminary. This institution had to be built up, if the constitutional changes of the Church were to be of any real value so far as the American Province was concerned. It was not strange, therefore, that successive Conferences should have devoted to the Seminary considerable time and earnest attention. Their most critical scrutiny of its affairs disclosed its deficiencies but, also, emphasized its importance Their propositions with respect to it grew out of mature deliberation. The determination that the Seminary should assume independent standing came not as the result of Conferential whim or party scheme but of careful and serious thought on the part of the Conference which proposed and the authorities who acted. Rightly considered in relation to the nearer and remoter issues that were weighing, this bold venture in the face of forbidding circumstances embodies an impressive illustration of the real advance the Church had made despite unfortunate conditions and distressing experiences.

Definite decision to transfer the Seminary to Bethlehem was reached at the meeting of the Provincial Helpers' Conference, held in January, 1838. Besides the considerations already dis-

cussed, the possibility of arranging with the newly appointed associate pastor of the Bethlehem congregation to render assistance in the labor of instruction moved the Provincial Helpers' Conference to take this action, after nearly three years had elapsed since the matter of removing the Seminary had first been broached. At the same time it was ordered that the Sustentation Diacony should acquire by purchase for the uses of the Seminary a desirable property, situated on the north side of Broad Street, a little to the west of New Street, in Bethlehem.* Into this house Prof. Dober and the students moved in the month of May. The students found their quarters, including class-room, living-room and dormitory on the ground floor of this unpretentious dwelling, and Prof. Dober with his family occupied the upper story. As but a very limited number of students could be accommodated, the preparand department with its professors remained at Nazareth during most of this period, one of the classes in the early forties coming to Bethlehem a year before its members were ready to enter the theological department. Once, when two successive theological classes had to be housed in Bethlehem at the same time, the adjoining property to the east was rented to secure the additional quarters needed.

The Rev. John G. Herman, pastor of the Bethlehem congregation, was appointed inspector, he having once before in the same capacity, while principal of Nazareth Hall, had the supervision of the Seminary delegated to him. He and his successors in office, the Rev. H. A. Shultz and the Rev. John C. Jacobson, presided over the struggling institution with understanding, wisdom and piety, while at the same time giving the bulk of their attention to other onerous duties.

Prof. C. Dober, besides being charged with the major part of the instruction, was to have immediate oversight of the students and the household affairs of the institution. He was called the "Hausvater." This convenient term, now used for the first time, both covered his various duties and described the relationship subsisting between those who dwelt under the roof which sheltered the institution, as partaking in some respects of the

*Known as the William Luckenbach property, now No. 81 Broad Street, Bethlehem, Pa.

nature of a family. Later by translation and transfusion this term passed into "Resident Professor," the title still applied to that member of the faculty to whose general oversight are committed buildings, domestic arrangements and the resident portion of the student body.

The Rev. George F. Bahnson, associated with J. G. Herman in the pastorate of the Bethlehem congregation, was found willing to render assistance both in instruction and oversight of the students.

On May 19, 1838, Inspector John G. Herman introduced the students by means of suitable exercises to their new home and their duties. Work began at once. It bade fair to give every satisfaction and answer expectations. The carefully planned arrangements were, however, to be speedily disturbed. In a few months time, Dober was utterly unfitted for his duties by a nervous disorder, to which he succumbed in the prime of life, and Bahnson's term of service came to an end within the year, he having been called to another field of labor. Fortunately, Dr. Edward Rice was secured to take Dober's place. This excellent man rendered the longest and most efficient service to the institution in course of this period. Singlehanded, or with such assistance as could from time to time be provided, he assumed the burden of instruction and care of the theological students to the heroic end of his life.

The Provincial Helpers' Conference continued to act upon all applications for admission to the preparand and theological departments of the Seminary. Securing from the principal and teachers of Nazareth Hall or from other sources all necessary information, this body of men selected with great care the likeliest candidates from among those who offered. Comparatively few students were admitted, but for the most part these were young men of superior ability and character.

A year after the removal of the institution to Bethlehem the inspector was directed to revise the rules governing the theological students and draw them up in the English language. They were considerably simplified. More liberty could be allowed the students, for there was not the danger of causing unhappiness and dissatisfaction among envious Hall boys, who, because of their tender age, had to be controlled by a more strict and detailed body of regulations. In all essentials, these rules

introduced the honor system of discipline, which has been of great worth. Certain hours of the day provided free time, which could be occupied according to will and inclination of the students. Permission had to be obtained or satisfactory explanation offered for absence during recitation or lecture periods and the time alloted to study. At night students were required to be in their quarters by the seasonable hour of ten o'clock. On all occasions they were expected to conduct themselves as Christian gentlemen.

These rules, together with the arrangements of the household, secured to the students a life free from distraction, of healthy simplicity and seriously devoted to absorbing studies. Their work was not without its harrowing difficulties and exasperating limitations. Rigid economy, that had to be practiced by reason of slender resources, forced efforts into comparatively narrow channels. The library numbered a scant hundred volumes. Appliances, accessories, equipment of almost any and every kind, now deemed indispensable in the halls of higher learning, were for the most part conspicuously wanting. Yet, within the boundaries fixed by stern necessity, thorough work was done under the guidance of energetic, learned, self-denying professors Work of the students was subject to searching tests before entering the Seminary, on stated occasions during the years of study and upon completion of the course. The Synod of 1847 ordered that "when a student enters or leaves the Seminary, he shall be examined by a board, consisting of members of the Provincial Helpers' Conference, the inspector and professors of the Theological Seminary, the inspector of Nazareth Hall" and further stipulated that "his future employment shall depend on the manner in which he sustains the examination, in connection with the testimonials of his teachers."

No special provision was made for the students to engage in any practical Christian work, beyond the opportunities afforded by the Sunday School and various beneficent societies. That followed in due order during the years spent in teaching at Nazareth Hall after graduation. There was no development in the direction of athletic sports, the number of students being too small. In lieu of this the environs of Bethlehem, exceedingly beautiful and rich in the charm of mountain, valley and stream, offered abundant space and means for healthful recreation.

Opportunity for intellectual and social improvement and diversion, beyond the walls of the institution, was not lacking. An educational center, as it was a community of fine religious flavor, Bethlehem was then, as it has since been, distinguished for the richness and variety of its advantages. For the musically inclined the Philharmonic Society of the town, a splendid organization that flourished at that time, was an attraction, both for the artistic rendering of musical masterpieces and the training afforded those who, by reason of their gifts, were eligible for membership.

The preparand, or preparatory class, as it came to be called, continued its work mainly at Nazareth Hall, under conditions already depicted in a former chapter. Resolutions of the Provincial Conference of 1847 and the Synod of 1849 had the effect of giving this department more definite character and indicated the principles by which its life and work should be regulated. Those of the Conference of 1847 are the following:

"With respect to the Preparatory Class at Nazareth Hall, it was resolved:

"a. That none should be admitted to this class, without having previously undergone an examination as to his talents, acquirements and diligence, the testimony of his teachers being permitted to have its due weight.

"b. Immediately on entering this class, the student is in a solemn manner to be made attentive to the importance and the duties of the calling which he has chosen for himself. If the students enter as gratuiti, they are to be reminded that they are morally bound hereafter faithfully to serve the Lord and His congregation, and not to walk in their own ways. This duty is frequently to be insisted on, and, previous to their admission into the theological seminary, the students shall be required solemnly to acknowledge that they regard it as their duty.

"c. Good behavior and diligence in their studies are expected of such as are members of the preparatory class. Those who render themselves unworthy of the clerical profession by persevering indolence or immoral conduct, and all admonition proving fruitless, shall be discharged. Hence, annual testimonials respecting points alluded to shall be submitted to the P. H. C.

"d. In order to render our students as useful to our congregations as it is in our power to do, the duty of making them-

selves well acquainted with our hymn tunes and the German language, is strongly urged on our preparands and theological students.

"e. The intellectual pursuits of our young men studying for the ministry, must not be permitted to make them either inattentive to the cultivation of personal piety, or, what is worse, entirely indifferent to it."

These resolutions were reaffirmed by the Provincial Synod of 1849, with some additions, stipulating, that if any student should leave the Seminary or service of the Church without having served as a teacher, for at least five years, he should be held under moral obligation to refund the expenses of his education from the time of his entering the Preparatory Class, and proposing that, if possible, the Preparatory Class should be extended into a Classical Department of Nazareth Hall, into which other pupils also might be received, besides those who study for the ministry in our Church. The latter recommendation, as modified by subsequent synods, eventually passed into effect through the establishment of the Moravian College.

In the course of study there was little or no improvement in the early years of this period. The first half of the nineteenth century appears not to have been distinguished for more than slight advance in this direction in any of the institutions of higher learning of the land. In the interest of further adapting the course of study pursued in the Seminary to the practical needs of the Church, the Provincial Conference of 1847 recommended "that pastoral theology, and the science of education, and also a special introduction into the duties of the ministerial office" [referring to some of the matter now treated by the sciences of Liturgics and Homiletics] "which includes regular exercises in written and extemporaneous discourses in German and in English" should find a place among the studies already provided for in the course. The Conference further expressed the wish that "if circumstances should ever admit of such an arrangement, an experienced minister, competent to fill the station, be appointed to direct the above named pursuits." The Synod of 1849 ordered that the list of studies recommended by the Conference of '47 should be embraced in the curriculum and that a "committee of three (to be appointed by the Provincial

Helpers' Conference) in conjunction with the Provincial Helpers' Conference should be charged with preparing within the course of the next six months, a detailed plan of study for our Theological Seminary." The Committee did not act as promptly as directed by the Synod, but after the lapse of a little more than a year took into consideration this and other matters, to be treated below, with which it had been charged and carried the wishes of Conference, as far as circumstances allowed, into effect.

While the changes wrought in the course of study on the side of advantage were few, the results of the training in this period gave satisfaction above expectation, because they were not dependent alone on the subjects taught. These results were won, largely, by the richness of the character and earnestness of service of the teaching staff. No restricting circumstances could detract from the force of personality of those who taught and lectured nor seriously affect the power of their instruction. The presentation of the truth may have been inadequate, the learning of the professors may have lacked depth and their teaching completeness, because of the variety of subjects each was expected to cover, yet their clear purpose to aid the students in securing the aims of a liberal and theological education was potent, and this potency bore fruit in the enrichment and enlargement of the character of the students. The conditions of the life of the institution, already described, simple and comparatively free as they were from the captivation of many modern developments of student life, together with the unquestioned devotion of the teaching staff served, notwithstanding the insufficiencies of the curriculum, to train men into high ideals, intellectual earnestness and general efficiency.

Those who labored in the institution during this period were Charles Dober, Edward Rice and Herman J. Tietze, as principal and resident professors, and as professors, C. F. Bahnson, Charles A. Van Vleck and Robert de Schweinitz, at Bethlehem, and Emmanuel Rondthaler, Sylvester Wolle, William H. Benade, Emil A. de Schweinitz, Edward H. Reichel, William C. Reichel and Edmund de Schweinitz at Nazareth. Some of these were associated with the institution in the previous period also, and the character of their work and personality has already

been touched upon. William C. Reichel and Edmund de Schweinitz come into greater prominence in the history of the Seminary at a later time and our estimate of the value of their labors will properly appear in another connection.

Dr. Edward Rice stands out a distinguished figure in the history of the Seminary during the decade he served it. His natural endowments were of a high order. He possessed a strong mind. His father, Owen Rice, Jr., early recognizing the superior abilities of the son, wisely offered him every educational advantage and opportunity for improvement. He was educated at Nazareth Hall and took the classical and theological courses in the Seminary. After graduation he took up the study of medicine under Dr. Abraham Stout, at Bethlehem, completing later his medical course at the University of Pennsylvania with distinction. For a short time he practiced as a physician at Lititz, Pa. Then his inclinations led him to further theological study and the assuming of deacon's oders in the Episcopal Church. After a short service in that denomination, he returned to the Moravian Church and was appointed a professor in the Theological Seminary. Upon the arduous duties of this position he entered in the maturity of his powers, equipped with profound learning, warm piety and unselfish devotion. While capable of guiding those under his charge into thorough study of various subjects, he excelled in the languages, having a minute and critical knowledge of the Latin, Greek and Hebrew. As he was learned, he was a man of exemplary character. He was esteemed by his students one of the most amiable of men, free from pride and ostentation, yet dignified and commanding general respect. In the midst of successful labors he was struck down in death. A malignant type of smallpox having broken out, he was called into consultation by physicians, who held his medical skill in high regard, with respect to certain cases in Catasauqua, not far from Bethlehem. Without hesitation he answered the call and, while fearlessly and unselfishly ministering to his patients, contracted the dread disease, to which he fell a victim in a few days. He was but thirty-six years of age when he died. The inscription on his tombstone, in the classic tongue he had so thoroughly mastered, bears witness to his erudition and personal worth: "Litterarum

lumen, terrarum tenebris obumbratum, nobis eripuit et in gloriam suam receptum salvum fecit Dominus."*

William H. Benade was for the short period of two years a professor in the preparatory department. A son of Bishop Benade, he possessed splendid talents, which were diligently improved in the course of an excellent training. He was industrious and successful in the acquisition of knowledge from all sources within his reach. In the professorial chair he was very effective. His attainments in classical literature were particularly creditable, not only to his talents but also to his application. After a short pastorate in the Moravian Church in Philadelphia, he entered the Swedenborgian Church. In this body he became prominent as a bishop, attaining to patriarchal age.

Emil A. de Schweinitz for a few years, in the early part of his long and honorable career, labored as a professor in the preparatory department of the Seminary, first at Nazareth, then at Bethlehem. He was a lineal descendant of Count Zinzendorf, through whose instrumentality the Moravian Church was resuscitated in the early part of the eighteenth century. His father, the Rev. Lewis David de Schweinitz, long a member of the executive board of the Southern Province of the Church, in America, was one of the foremost botanists of the age, whose researches and contributions have greatly enriched botanical science. The son was educated at Nazareth Hall and at the theological seminaries at Nazareth and Gnadenfeld. True to family traditions and prepared by careful training, he rendered to the Church important and valuable services in a variety of offices. Though a very young man when he became a professor, he was equal, by reason of native gifts and attainments, to the task of imparting instruction in different branches. After filling other offices, he succeeded to the position his father had previously held and as executive and bishop came to be in troublous times a powerful and judicious leader of the Church he loved.

Brother of the last-named, Robert William de Schweinitz for a short time occupied a chair in the Theological Seminary in the

*The Lord took from us a light in letters, though it was dimmed by the darkness of earth, and, having received it (him), saved it.

early years of his ministry, which placed the Church under obligation for an extended service of sixty years, signalized by ability and fidelity. His education at Nazareth Hall and the Seminary as well as several years of work in the first named institution completed, he returned to his Alma Mater as a professor with the inspiration of a tour of European travel fresh upon him. His attention was devoted chiefly to historical theology and the particular history of the Moravian Church. A capable teacher, he possessed a rare charm and gift of disposition, which made young men feel that he understood them and enabled him to wield strong influence over them beyond the walls of the class-room. His services rendered to the Seminary did not come to an end when he left the professor's chair to enter upon a career of usefulness as various as it was prolonged in the pastoral, educational, executive, administrative spheres. His connection with the institution was renewed in later years, when he was able to give it the benefit of his intimate knowledge of the inner life and history of the Church in the Board of Trustees of the Institution, as treasurer and as an energetic member of the Building Committee when most of the present group of buildings on College Hill were erected. He was not only permitted to witness many changes in the character and condition of the institution by reason of long life, but, also, privileged to be prominently identified with vigorous efforts to improve its effectiveness through wise counsel and unselfish loyalty.

Edward H. Reichel was for a few years associated with the preparatory department. He was a member of a family whose name appears with frequency and distinction in almost every field and phase of Moravian endeavor. Both his father and grandfather were prominent in educational work. Possessed of superior gifts, he was educated at Nazareth Hall and the Theological Seminary and upon graduation served both institutions in succession. After severing his connection with the Seminary, he was for some time engaged in the pastorate and then entered upon a career of marked success as principal of Nazareth Hall. This institution had for a number of years been in a precarious state, which gave the authorities much concern. Under his administration it recovered lost prestige and flourished.

Besides enjoying intimate and amicable fellowship of their

professors, which brought them fairly within the gracious influence of their ability, fidelity and Christian character, the students were brought frequently into touch with the authorities of the Church and the pastors of the congregations at Bethlehem and Nazareth, men of parts and men of affairs. The pastors of the two congregations, which were the church homes of the students, conducted, as regularly as their duties allowed, Bible instruction in the respective departments of the Seminary. As opportunity offered, they engaged in personal conversation with the pupils of the several classes. Members of the Provincial Helpers' Conference took a position of paternal solicitude over against the institution and its inmates. Through these men the life of the Church and, to some extent, that of the community flowed into the institution.

As the work of the Seminary progressed and prospered within the limitations described, it became more apparent that its quarters were unsuited to its needs and that its location was not in every way fortunate. In some minds the idea was gaining ground that it would be wise to return the Seminary to Nazareth. Discussion of the matter by the Provincial Conference of 1847 led only to the conclusion that it would be "best to continue the Theological Seminary at Bethlehem, but, if possible, to select for it some more retired spot than the one it now occupies." To the Provincial Synod of 1849 the question as to location and habitation presented itself in much more complicated form, because several considerations had connected themselves with it. For some time Nazareth Hall had been laboring under disadvantages because of diminishing numbers of pupils and financial embarrassment. It was thought that the venerable school might be strengthened and helped over its difficulties by removing the Theological Seminary back to Nazareth and quartering it at the Hall. The Nazareth congregation, through its delegates, by formal petition requested that the Seminary might be returned to the place of its original establishment. After extended deliberation the question was turned over to the Provincial Helpers' Conference in the following resolutions:

"a. *Resolved,* That the whole matter of Nazareth Hall and the Theological Seminary be left to the wisdom of the P. H. C., with power to associate with themselves three brethren, viz.,

the Pastors of Nazareth and Bethlehem, and the Principal of Nazareth Hall, for the purpose of assisting them in projecting a feasible plan, for either putting said institutions on a proper footing, or of making such changes and alterations as they may deem necessary. And the Synod hereby gives its sanction to whatsoever this Committee may do, any previous resolutions to the contrary, heretofore passed by this Synod, notwithstanding. The Synod confidently expresses its belief, that said Committee will give the whole subject their prayerful consideration before the Lord.

"b. *Resolved*, That the P. H. C. be directed to remove the Theological Seminary from Bethlehem to Nazareth if practicable."

The Provincial Helpers' Conference, in conjunction with the Rev. Charles F. Seidel, pastor at Nazareth, Bishop William Henry Van Vleck, pastor at Bethlehem, and the Rev. Levin Reichel, principal of Nazareth Hall, considered the matter thus thrust upon it for decision long and carefully at different sessions in course of the next two years, finally determining, on March 17, 1851, the conditions in the two institutions concerned not having materially changed, that the Seminary should be moved to Nazareth. That decision involved, as the issue proved, new experiences for the institution.

All human arrangements are imperfect. They never quite attain the ends they have in view. Those made in behalf of institutions of learning, which are sensitive to the friendly or unfriendly aspect of many considerations and circumstances, are no exception to the rule. It is not, therefore, surprising that the hopes cherished with respect to an independent existence of the Seminary should have been doomed to meet with some disappointment. There was indeed no utter failure of plans to dishearten. Continuance of the Seminary did not depend upon renewing its close connection with Nazareth Hall. But it was very convenient at the time to return to some features of previous relationship with that institution and very desirable, for reasons soon to be stated, that the Seminary should go to the rescue of Nazareth Hall. In doing so, the Seminary did not really yield its independence. There were not wanting, moreover, evidences of continued blessing of the Lord vouchsafed to the Seminary. A brief historical note in the

Report of the Proceedings of the Provincial Synod of 1849, prefixed to the resolutions on the Theological Seminary rehearsed some items of interest that were source of encouragement to the Church. "The following brief historical notices concerning the Theological Seminary may be of interest. There have been fifteen classes, thirteen of them since 1820—eighty pupils have entered the preparatory class. Fifty-one of these finished their theological studies, and served the Church as teachers for a longer or shorter period—thirty-six for five years or more. Twenty-six of these teachers entered into the ministerial or missionary service of the Church, of whom five have already entered into the joy of their Lord. There are at present four of our students engaged as teachers in Nazareth Hall, and thirteen boys and youths are pursuing their studies at Nazareth and Bethlehem." The comparative length of service of Dr. Edward Rice in the professorial chair—which would doubtless have been considerably extended but for the interruption of death—covering a longer period than that of any of his predecessors, was decidedly a step in the direction of progress. The Church had sufficient confidence in the Seminary to add to its duties, with a view to increasing its usefulness. By the Conference of 1847 the Provincial Helpers' Conference was authorized to take into account and act upon, according to circumstances, "the wish frequently expressed, that such young brethren as offer and desire to qualify themselves for the missionary and other service in the Brethren's Church, might be privileged to attend lectures at the Seminary on those subjects which require no scientific preparatory instructions, among which we might name Ecclesiastical History, the History of the Brethren's Church, Pastoral Theology, Biblical Antiquities and other branches," and the further wish expressed by parents, not members of the Church, "that their sons might be educated either in part or wholly in our Theological Seminary." The Provincial Synod of 1849 authorized the Provincial Helpers' Conference to allow, what were later termed, "partial course students" to attend lectures at the Seminary, with a view to missionary or other service in the Church and to receive students, who might not be members of the Church, if the circumstances and arrangements of the Seminary should allow of their admission.

Deepening of the interest of the Church in the Seminary, as evidenced by the deliberations of the Synod of 1849, was of the utmost importance. It augured that better days for the Seminary were ahead. This is to be attributed, largely, to the fact that through consent of the General Synod of 1848 practical independence, in a measure, had been gained by the American Province. It is worth noting that all its representatives at this Synod, held at Herrnhut, Bishop Peter Wolle, and the Revs. John C. Jacobson, Henry A. Shultz, David Bigler and George Frederick Bahnson from the Northern Province and Bishop William Henry Van Vleck and the Rev. Charles Frederick Kluge from the Southern Province, except the last named had, either as students or professors, been connected with this Theological Seminary. Recognizing the vast field of opportunity open before the Church in this land, these men had labored assiduously and successfully to bring about constitutional changes. In consequence, the Church was freer to adapt herself to the genius and the institutions of America and became, perforce, more deeply concerned in building up her Theological Seminary.

CHAPTER V.

Second Sojourn of the Seminary at Nazareth. 1851-1858.

For several reasons it was very important that the Seminary should go to the rescue of Nazareth Hall, apart from what it was thought the Seminary itself might gain, in accommodation and equipment, by removal to its former home. No mere considerations of sentiment exercised determinative influence in the long-discussed transfer of the institution, though such considerations would have gone far to justify even heroic measures in the effort to rehabilitate the venerable Boys' School, because of its splendid record, its capacity for further service, its being the School of the Church, which furnished educational privileges to the sons of ministers and missionaries who were scattered over the land, many of them stationed at places affording but little in the way of educational advantages. In, at least, two respects it was of the utmost importance to the Seminary that Nazareth Hall should continue and prosper. Practically all the students up to this time had received their early training and preparation at Nazareth Hall. From among the sons of ministers and missionaries and members of the Church educated there had come the main body of candidates for the ministry. The Conference of '47 and the Synod of '49, by their resolutions relating to young men that "offer and desire to qualify themselves for missionary and other service in the Brethren's Church," and who "might be privileged to attend lectures at the Seminary in those subjects which require no scientific preparatory instruction," distinctly opened the way for others than Nazareth Hall scholars to enter the Theological Seminary, concerning whom it was indeed to be expected, by reason of conditions then obtaining, that they would hardly be as well prepared for theological study as the classically trained pupils of the Hall. Yet for some time to come, the major part of the theological students was to be selected from applicants who had been pupils in the venerable academy.

Furthermore, graduates of the Seminary almost invariably entered upon future career by teaching in the Hall for several

years. Most of them were so young at the time of leaving the institution that it would have been injudicious to forthwith lay upon them the responsibilities of any other post. The experience of tutoring at the Hall, combined with abundant opportunity to engage in preaching, conducting services, making addresses and other practical work, tended to confirm studious habits and formed a natural avenue of approach to the manifold practical duties of the ministry.

While thus resuming, in many respects, the close relationship with the Hall that had once existed, the Seminary did not lose its independent character. Professor Tietze, who had succeeded Dr. Edward Rice, and not the principal of the Hall, as had been the case in former days, was appointed inspector*. Moreover, Nazareth Hall recovered very quickly and was relieved of its financial embarrassments under the zealous labors of Principals Levin Reichel, Edward Rondthaler and Edward H. Reichel.† The annual increase of pupils called for ampler accommodations. To meet the pressing want a new three-story wing was

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*Minutes of P. H. C., March 17, 1851.

†Assuming the position of principal of Nazareth Hall, the Rev. L. T. Reichel faced most discouraging conditions. The patronage had dwindled considerably, and the financial state was depressing. At the opening of the first term under his administration, there were only thirty scholars, half of whom were sons of Moravian ministers, for whose support a totally inadequate amount was paid by the Sustenetation Fund. Recognizing the seriousness of the situation, Reichel introduced the greatest possible economy in the management of the school, reducing the number of teachers to three. Personally, and with no little inconvenience to himself, he called upon delinquent debtors among former patrons, collecting thousands of dollars due the school. In other respects, also, he labored indefatigably and in a most self-sacrificing spirit, in behalf of the school, being ably supported by the teachers—graduates of the Theological Seminary of the class of 1852—to whom great credit is due for their patriotism and willingness to labor for very meagre remuneration. Before he relinquished the principalship the number of pupils had increased to seventy-five, confidence had been restored, the number of teachers doubled and the financial condition much improved. His successor in office, the Rev. Edward Rondthaler, infused a new and better spirit into the school and raised the standard of education. Unable to labor for any length of time, on account of failing health, he was relieved by the Rev. Edward H. Reichel, who labored energetically and with marked success, and who is credited with introducing the military system of discipline.

added to the Hall, and the Theological Seminary was obliged to seek other quarters. Thus it came about that for most of the time of its second stay at Nazareth, the latter institution had a home separate from that of the Boys' School and the more readily maintained its independence.

On July 29, 1851, Professor Tietze and the students, Louis Huebener, Laurence Brickenstein, John Eberman, Parmenio Leinbach, Edward Kluge and Th. Lambert, moved to Nazareth. At the same time the preparand class, consisting of Eugene Leibert, Herman Brickenstein, Edward Kummer and Clement Reinke, having completed its course, was ready for entrance into the theological department, making the total number of students ten. The older class occupied the so-called Museum Room of Nazareth Hall, the younger found its quarters in the northwest corner of the third story of the building. Professor Tietze moved into the "Cottage,"* he having expressed his willingness to live there with his family. The solemn and impressive opening exercises took place on August 5. The Rev. John C. Jacobson, President of the Provincial Elders' Conference† presided, Prof. Tietze, Levin Reichel, the Principal of the Hall, the Rev. Charles F. Seidel, pastor of the Bethlehem congregation, the Rev. Wm. Lennert, pastor of the Nazareth congregation, and Wm. Eberman, Warden at Nazareth, besides the students, being present.

The work during this period was encumbered with difficulties and subject to many interruptions. This was largely due to unsettled conditions in the Church, while constitutional changes were being gradually worked out, and to circumstances more or less beyond control. To begin with, the burden of instruction rested heavily on the men, who in turn, held the position of principal professor and inspector. Prof. Tietze lectured to the two classes in every branch of study, save German and Moravian Church History, which subjects were taken by Levin Reichel, the Principal of the Hall, and Physiology, taught by Dr. Joseph

*A small building in the yard to the west of the main building, removed in 1878.

†The Provincial Helpers' Conference in view of constitutional changes had been incorporated as the Provincial Elders' Conference on March 13, 1851.—Minutes of the P. E. C.

Hark, a physician residing in Nazareth. Practically, the same conditions prevailed throughout the period.

Further, no one of the professors, strong and excellent men as they all were, was permitted by conditions in each case prevailing, to render anything like extended service to the Seminary. Prof. Tietze re-entered the pastorate in 1853. His successor, Prof. Edward Rondthaler, lived but a year, after becoming identified with the institution. The Rev. Edmund de Schweinitz served but a year, while continuing his duties as pastor of the First Moravian Church in Philadelphia. Prof. Edward T. Kluge, who took charge of a class of preparands in November of 1855, and piloted the same class through a part of its theological course, beginning with September of 1857, entered the pastorate when the institution was transferred to Bethlehem.

Again, the institution had no settled home. "In the summer of 1854, the class of theological students who had up to that time resided in the third story of the Hall, moved into the Sisters' House,* more room being required in the Hall for school purposes. They resided in the south-east and south-west rooms on the first floor, a door being broken through the southern wall for their accommodation. Their Professor, the Rev. Edward Rondthaler, resided in the second story. The members of the class at that time were Henry T. Bachman, Albert L. Oerter, Samuel Huebener and Owen Rice, Jr."†

This arrangement, however, terminated within a year. When the Synod of 1855 determined upon the establishment of a College, in connection with the Theological Seminary, it was at the same time decided to effect, if possible, as resolutions to be quoted below will show, an exchange of the Seminary building

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*This building, up to this time furnishing a home for the single women of the congregation, was in that year acquired by the authorities, who controlled the Sustentation Fund, for the uses of the Seminary. A year later it passed back into the hands of the Nazareth congregation, in exchange for the Whitefield property. In 1874, the Board of Trustees of Nazareth Hall purchased the Sisters' House, with the intention of using it for school purposes. Having been changed very much through processes of renovation and alteration, this structure, standing on the eastern side of the Hall Square, is now known as "The Castle."

†"The Moravian," October 7, 1875, p. 158.

just mentioned, for the Whitefield property and locate both the College and Seminary there. To the latter proposition the Trustees (then called the Wardens' College) of the Nazareth congregation readily agreed. The Seminary department did not, however, at once go to the Whitefield House. The same synod, having determined to elect in the future the principal professor of the Theological Seminary, chose the Rev. Robert de Schweinitz, the Rev. H. A. Shultz having declined the office, to succeed the lately deceased Prof. Edward Rondthaler. Robert de Schweinitz, at the helm of the Salem Female Academy, North Carolina, at a critical period in its history, did not feel at liberty to accept the position. The Provincial Elders' Conference, therefore, tendered appointment to the professorship to the Rev. Edmund de Schweinitz, pastor of the First Moravian Church of Philadelphia, who had received a large number of votes at the synod. He accepted, but, as it was thought unwise to remove him from his post at that time, a temporary arrangement was effected. The four students composing the theological class, Henry T. Bachman, Albert L. Oertner, Samuel Huebener and Owen Rice, Jr., were sent to Philadelphia,* where they took up their abode in the parsonage.† Here, according to the diary of the Philadelphia congregation, a solemn opening service took place on August 17, 1855, "at which Bishops Wolle and Jacobson were present, the Brethren of the Philadelphia Board of Elders, Bro. G. W. Perkins," who had been appointed special tutor, "and Bro. Gapp, together with Bro. de Schweinitz and the students. After singing an appropriate hymn and a prayer, Bishop Jacobson delivered an address, in reference to the occasion, and was followed by the Rev. E. de Schweinitz, who also delivered a short address. Bishop Wolle then offered up a fervent prayer, and the service was concluded with several hymns." On Monday, August 20, the lectures began and continued until July 7 of the following year, when the class having completed its course, left Philadelphia.

Meantime, on November 10, 1855, Prof. Edward T. Kluge, with the preparand class had moved into the Whitefield House,**

*Samuel Huebener died during the year.

†A house rented by the congregation, No. 91 Wood Street.

**This interesting building has had a checkered history. It was originally planned by George Whitefield. Soon after his Bethesda asylum for

THE WHITEFIELD HOUSE.

occupying the second story of the building, to make a beginning, as the diary of the Nazareth congregation states, in the matter of establishing the "Moravian College," determined upon at the Synod of 1855. There were difficulties enough to contend with. The building was in a bad state of repair. The quarters were for some time limited, there being other people in the house. Prof. Kluge was obliged to give instruction in all branches, except mathematics, Lewis R. Huebener, a teacher at the Hall, begin-

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orphans in Georgia had been established, he conceived the plan of erecting a school for negro children in Pennyslvania. To this end, as well as to settle a town for "English friends whose heart God shall incline to come and settle there," he acquired through his agent, Mr. Seward, a tract of five thousand acres in what is now Northampton County. A number of Moravians, who had made the journey from Georgia to Pennsylvania with him, were engaged as carpenters, and it was arranged that Peter Boehler, their leader, should superintend the erection of the structure intended for the negro children. Building operations began in the summer of 1740. In November, after work had been suspended by reason of the setting in of severe winter weather, occurred a scholastic discussion between Whitefield and Boehler, on controverted points of doctrine, predestination among the rest. It was carried on in Latin, in which language the two young schoolmen could argue better than either could in the language of the other. As a result of the argument, in which Whitefield was unable to make Boehler yield the Moravians' position of free grace, the Moravians would have been driven out into the forests, Whitefield having given way to an unworthy fit of temper, but for the friendly offices of a neighboring justice. During the following spring and summer the settlement of Bethlehem claimed the attention of Moravians in these parts. Soon after, Whitefield being unable to hold what had come to be called the Nazareth Tract for want of funds, the property passed by purchase, into the hands of the Moravians. Three years elapsed, however, before work on the Whitefield House was recommenced. When completed, the building was used in turn for a variety of purposes, as the exigencies of Moravian activity demanded. From 1854 to 1859 it was the home of the Theological Seminary, the authorities having come into possession through exchange for the Sisters' House, as noted above, one condition of the arrangement being that if the building should cease to be used for the purposes of the Theological Seminary it should revert to the Trustees of the Nazareth Congregation. It may be added that, in 1871, the fine old structure was purchased by John Jordan and by him deeded to the Society of the United Brethren for Propagating the Gospel among the Heathen, as a home for the Moravian Historical Society, founded in 1857, and a refuge for retired or pensioned Moravian ministers. The building, with its grounds, is sometimes called Ephrata, for no known reason, except that this may have been the name Whitefield intended for the place.

ning his fifteen years of service in the institution by taking up this branch in the classical department. When the class, consisting of William H. Bigler, James B. Haman, J. Cennick Harvey, Samuel L. Lichtenthaeler and Charles B. Shultz, was ready to begin the study of theology, Edward T. Kluge was continued as their professor and assisted by John C. Brickenstein, who had given six years of service as professor, thirty years before, and who undertook at this time to deliver lectures on Church History.

It was not to be expected that there should be much improvement in the course of study when the institution labored under disadvantages of the character described. The wonder is that the work did not fall short of standards previously attained. In two respects there was advance. More attention was given to the practical theological branches, Homiletics, Pastoral Theology and Liturgics, and the students were given more opportunity to engage in practical work. At the close of the scholastic year spent by students in Philadelphia, the Rev. Edmund de Schweinitz could report through the columns of the newly-established "Moravian" these interesting items concerning study and work of the students. "We beg leave briefly to state that, during the last session, the students chiefly applied themselves to the study of Practical Theology and of the History of the Moravian Church, together with a thorough course of Ecclesiastical History in general. Lectures on Homiletics and Pastoral Theology were regularly delivered and bi- or tri-weekly Homiletical exercises took place. As teachers in the Sunday School of the Philadelphia Church, the members of the class had still further opportunities of putting into practice what they heard in the lectures. Several times, also, they held meetings for the children of a Sunday afternoon. On two occasions members of the class occupied the pulpit. The first time, owing to our being confined to the house by illness, Bro. Albert Oerter conducted the entire Sunday morning service, the second occasion was the last Sunday of their stay in Philadelphia (July 6). After we had preached in reference to the martyrdom of John Hus, and in conclusion adverted to the speedy departure of the students from the city, Bro. Henry Bachman, the senior of the class, addressed the congregation, and expressed their heartfelt thanks for the great and constant kindness shown unto them by the

dear people of our charge, professing in the name of his companions, that they would strive in future, also, to approve themselves worthy of such friendship, serving our common Lord and Saviour, Jesus Christ."

The succeeding class, which began the study of theology in 1857, at the Whitefield House, besides practical exercises in the Seminary, service in Sunday School and Church, as emergencies required, conducted regular meetings at the poor house, about two miles east of Nazareth, under the guidance of Prof. Kluge.

As students, in the several places where the Seminary had its abode, lived in close and constant fellowship with their professors, little or nothing in the way of rules was required. Their sense of honor was relied upon to govern conduct, and this worked well. Bishop John C. Jacobson, President of the Provincial Elders' Conference, which body was at the same time Board of Trustees of the Seminary, in reporting various items in "The Moravian," of July 11, 1856, concerning the preparand class, that constituted the nucleus of the college, at Nazareth, could state on this point, "The testimony of the latter [Prof. Kluge] as to the general deportment of the students is of the most favorable kind. Indeed, they seem to live together as a happy family."

As regards recreation, it is of interest to note that at the Whitefield House the students had the large garden for physical exercise and that the small house on the green, now known as "The Cottage," was fitted up for their use as a workshop and club-house.

While seriously handicapped in the ways described, the Seminary was blessed in the service of able and devoted men. Straitened finances, unsettled conditions in Church and institution, wholly inadequate arrangements for instruction combined into a heavy burden on their shoulders. It was well-nigh crushing. But they were men of unwavering faith and resolute courage. Such men are greater than measures and are able to rise above unpromising and untoward conditions. Of the six who served as professors during this period, the labors of two, so far as direct connection with the institution is concerned, began and ended within its limits.

Prof. Edward Rondthaler was the third son of the Rev. Emmanuel Rondthaler, Sr., whose long and faithful services in the

Church are held in deserving remembrance, and a brother of Prof. Emmanuel Rondthaler, Jr., who was connected with the institution a number of years before. When only two years of age, his parents moved to Nazareth, where his career as student, tutor and preacher began. He improved all the advantages the Church School and Seminary could offer. At an early age he displayed talents of the highest order, and distinguished himself, particularly, by his proficiency in the ancient and modern languages. Soon after the completion of his theological course, he entered Nazareth Hall as a teacher, remaining long enough to prepare one class for entrance into the Junior Department of the Seminary. One of the members of that class, Edmund de Schweinitz, in a memorial sermon preached by him at the time of Edward Rondthaler's death, pays his teacher the following tribute: "It was not so much the amount of actual knowledge which he imparted, that has endeared him to my heart, as that irresistible enthusiasm for knowledge and above all that fiery zeal for the Lord's service, which lived and burned in his very being. It was impossible to be near him, and not feel something of that same spirit arousing the mind and stirring up the soul. In the midst of a Latin or mathematical recitation hour, he would suddenly drop the grammar, or the text-book, and, with a perfect stream of eloquence, tell of things relating to the ministry, to the preaching of the Word, and to the Church. And although we may, on such occasions, have lost an hour's progress in the rudiments of a dead language, we had gained more than an hour's progress in the acquisition of a living zeal for Zion's peace and Zion's prosperity." His gifts marked him as eminently fitted for service in the Seminary. He was called to a professorship and it would have been his delight to fulfill the duties of this station, had not certain conditions connected with the call forced him to decline, because they were not in accord with his views. For thirteen years he labored in the pastorate, a preacher of extraordinary power and persuasive eloquence, distinguished for his "bold, distinct and often startling proclamation of Christ's incarnate person as the 'pillar and the ground' of our most holy religion." At the end of these years of labor in other spheres, it became possible for him to return to the Institution, to occupy a teacher's position. But he came a weary invalid, to teach and to die. The memorial sermon above re-

ferred to contains this touching account of his work as professor, which continued almost to the end of his life. "With the enthusiasm of healthier days, he opened the storehouse of his mind, and brought the experience of his ministerial career to his aid, carefully endeavoring to prepare the young men in his charge for future usefulness in the Church. His disease increased upon him, but he continued to live for Christ, to lecture for Christ and to point to Christ. And when he became so weak that he could no more leave his couch, he called his students around it, and taught them from off his very dying bed. But soon this exertion, too, was greater than his failing strength could bear; yet, still that restless, fiery spirit would not quite relinquish the great theme of his entire life. And so he bade one of the young men sit by him and write what he softly dictated, and then sent him to the lecture-room to read the dictation to the rest." He was a learned man, an eloquent preacher, a successful pastor, an inspiring professor. In devoting his gifts conscientiously to furthering the glory of his Master, he exhibited a faithfulness "even unto death."

Prof. Edward T. Kluge, grandson of the Rev. Peter Kluge, a Moravian missionary among the Indians at the opening of the nineteenth century, and son of the Rev. Charles F. Kluge, a faithful and able servant of the Church as pastor, principal of Nazareth Hall and member of the Central Executive Board of the Church, at Herrnhut, received his classical and theological training at Nazareth and Bethlehem. Having proved a most efficient teacher during a four-years' tutorship at Nazareth Hall, he was called, though a very young man, to take charge of a class, first during the preparatory course and later for theologlical work, in the Seminary. Possessing an intellect clear and capable of profound research, as well as a habit of untiring industry, Prof. Kluge was well fitted for the position to which he was called in the Seminary, where in those days a wide range of duties and obligations confronted the principal professor. The thoroughness of his work bore fruit in the proficiency of his students, whose work as passed upon by the authorities as an Examining Committee bore unmistakable marks of studiousness and scholarship. Bishop Jacobson in reporting upon one of the semi-annual examinations, in the columns of "The Moravian," felt it just to say that "the Committee were convinced, not only

that the class had applied themselves diligently and successfully to their duties, but also that they had been under the happy influence of a most competent, faithful and judicious professor, in the person of Edward Kluge." When the Seminary was removed from Nazareth to Bethlehem, Prof. Kluge did not feel at liberty to continue his connection with the Institution, though urged by the authorities to do so. Instead he entered the pastorate. He served various congregations with faithfulness, taking delight in the duties of the pulpit and of pastoral work. Warmly attached to the accredited standards of the Church, he became a most influential and useful Moravian minister. His active service terminated in five years of arduous labor in the Executive Board of the American Province of the Church. For a decade he has been living in retirement at Nazareth, engaging as health has allowed, in historical research that has been the source of enrichment to the meetings and publications of the Moravian Historical Society. The Lord's blessing upon him while he tarries among us!

The difficulties of the Seminary could not be justly attributed to the apathy of the Church. As has been indicated, they were bred by a meeting of various untoward circumstances. Chief among them were lack of means and lack of available men. The Church was growing beyond the ability of the Seminary, situated as it was, to furnish the men for the expanding field. As the Church faced larger opportunities, she also stood before larger obligations. Willing to enter upon the one and assume the other, the leaders and members of the Church laid larger responsibilities and heavier tasks on the Seminary, without, however, strengthening the institution, constitution and resources of which were feeble enough to begin with. Apparently, they were unable to do so, probably, they did not immediately recognize how great were the needs of the Seminary. At all events, the very opportunities they were eager to seize and the rights conferred on them by General Synod, as constituting a virtually independent province of the Church, soon forced them to attend more carefully to the wants of the institution, struggling bravely, but at sad disadvantage, with its problems. Transactions of the Synods of 1855 and 1856 show laudable effort to increase the efficiency of the Seminary and relieve it of embarrassing poverty.

The Committee on Education of the earlier synod regarded it

as its duty to bestow special attention upon the needs of the Theological Seminary, assigning as reasons: "There is scarcely a more prominent and healthful sign of the times in our Church than the general longing for its greater efficiency and for the enlargement of its borders. This, we fully believe, is the work of divine grace, and springs from a more intense and operative affection for human souls. In the course of Providence we seem to be imperatively called upon to break forth from our narrow bounds, to go out and bear the tidings of a crucified Saviour to many destitute places, yea, to preach the Gospel of peace through the entire length and breadth of the land.

"But a great impediment presents itself at the very threshold of any attempt at extensive operations of a missionary character. It is the want of a sufficiently numerous, intelligent and well-trained ministry. We might call for recruits from the body of the Church; and animated by holy zeal, and inspired by devotedness to the Saviour, our missionary enterprises might still be carried on vigorously and efficiently. But we are obliged to confess to a sad destitution among us of such who by education might be supposed to be fitted for the work, or prepared in any manner to cope with the difficulties of the present age. The number of young men, trained to occupy the higher positions of usefulness in society, is very limited; and the means of the great majority of our people are insufficient to meet the expenses of a liberal education. Pious young men, willing and eager to devote themselves to the service of Christ in our Church, as preachers of the Gospel, have occasionally been found, but for want of funds to meet the exigency of their education, or for want of a suitable institution to receive them, they have been turned back to their worldly avocations, or to seek congenial employment in the bosom of sister churches."

Entertaining such opinions the committee offered a notable body of resolutions, which were carefully considered by Synod. Following the example of this body, the Synod of 1856 also went into all matters relating to the Seminary thoroughly and expressed its convictions in lengthy resolutions.*

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*The Synod of 1855 expressed itself as follows:

"*Resolved,* That a Moravian College be established, into which shall be admitted not only such Moravian youth as have previously commenced a course of studies in Nazareth Hall, and desire to continue them, but also

The spirit of these resolutions is fine. They were heroic and they were enthusiastic. But they were hardly wise in all respects. They form a fine account of aspiration but a poor measure of facts. There were impracticable features about them, unsupported by conditions and unwarranted by prospects. Neither the number nor the state of preparation of the students, nor the

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such youth in any of our congregations, as have commenced their studies elsewhere, and wish to pursue a collegiate course under the auspices of the Church; and that every endeavor be made to have this institution endowed.

"*Resolved,* That the course of instruction embrace all those branches which belong to a full collegiate course, and that a careful instruction in the doctrines of the Christian religion be combined therewith.

"*Resolved,* That the commencement of this Moravian College be at once made with the Moravian members of the select class at Nazareth Hall.

"*Resolved,* That the Provincial Elders' Conference be instructed to enter into negotiations with the Nazareth congregation as may result in an exchange of the present seminary building, (the Nazareth Sisters' House) for the building and land, called Ephrata; and that both the Moravian College and the Theological Seminary be located there.

"*Resolved,* That the Provincial Elders' Conference be instructed to make a draft of an act of incorporation, which shall be laid before the next Provincial Synod.

"*Resolved,* That a committee, consisting of five members, be appointed by the Synod, whose duty it shall be to seek to procure funds for the advancement of the College.

"*Resolved,* That a committee of three be appointed to establish rules for the government of the College.

"*Resolved,* That the Provincial Elders' Conference be and are hereby requested in naming it, to pay due attention to the will of the late Godfrey Haga, and if necessary to procure legal advice, so that the legacy left by the same, be not prejudiced, but may be left to be enjoyed by said College, or by a class of preparands in the same."

N. B.—The Committee of five appointed were S. Wolle, Clarke, Alex. B. Renshaw, Tschudy, Emil de Schweinitz.

The committee of three on rules were S. Wolle, Bleck, de Schweinitz.

"*Resolved,* That the professors of the College shall be members of the Moravian Church, and that the principal professor be a married man."

With regard to the Theological Seminary, the following were passed:

"*Resolved,* That the course of instruction in our Theological Seminary shall be of three years' duration, and that previous to admission into it, candidates must be examined as to their acquirements; and that none be received unless they give evidence not only of the sincerity of their purposes, but also of their practical piety.

"*Resolved,* That we highly favor the measure of receiving pious young men into the Seminary, even without a previous collegiate education, if

strength of the teaching staff, nor the dependable resources offered any guarantee that justice would be done to the promise this fine program held out. Unfortunately, the impracticable provisions beclouded and rendered inoperative those elements that might otherwise have been practicable measures. These resolutions, therefore, like others that it is the amiable weakness

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they approve themselves otherwise well qualified for the service of the Church.

"*Resolved,* That such young men be encouraged to come forward, and that we call upon the respective congregations to raise the means among themselves for the entire or partial support of such; hoping thereby to beget a more direct and lively interest in the prosperity of this institution.

"*Resolved,* That in consideration of the annual contribution which the Southern Conference makes to the support of the Theological Seminary, they are entitled to enter students into this institution, and are also fully entitled from time to time to the service of a student at the expiration of his term.

"*Resolved,* That the professors in the Seminary must be men of decided piety, and literary acquirements, and the principal professor a man of ministerial experience; and that the spiritual charge over the students belongs to the principal professor, and must be faithfully attended to by him.

"*Resolved,* That the annual appropriation for the Library of the Theological Seminary be increased from thirty dollars to fifty dollars, and that the faculty of the college and seminary have the right to expend the money and select the books.

"*Resolved,* That the principal professor of the Theological Seminary be for the future elected by the Synod, and that the first election be held at this time, in order to fill the present vacancy without delay.

"*Resolved,* That the brother from the south (Southern Province) being an advisory member, is entitled to one vote at the present election.

"*Resolved,* That the professor be accountable for his official acts to the Provincial Elders' Conference and that in the interval between two Synods the Provincial Elders' Conference have the power of filling vacancies and of removal in case of delinquency and disability of the professor."

Resolutions on the subject of education of the Synod of '56 relating specifically to the College and Theological Seminary are the following:

"*Resolved,* That a Board of ten Trustees be appointed by this Synod, who, in conjunction with the Provincial Elders' Conference, shall have the institution (The Moravian College) under their unlimited control, as regards the election of officers and professors, the admission of proper pupils, the formation of rules and regulations, the selection of the requisite branches of study for the different classes, and all other measures deemed essential to the prosperity of the College."

N. B.—The following Trustees were appointed by Synod: Sylvester

of Synods sometimes to pass, did not build a passage possible to traverse from things as they were to things as they should be.

Wolle, A. H. Schultz, D. Bigler, E. A. Frueauff (Bethlehem), J. Henry (Nazareth), A. B. Clark (New York), Fr. Jordan (Philadelphia), J. Beck (Lititz), L. Reichel (Salem, N. C.), J. Blickensderfer, Jr. (Sharon, O.)

"*Resolved,* That this Board continue in office until the next Synod, and thereafter the Board be chosen on the principle that the contributors of each tenth part of the funds be entitled to one trustee.

"*Resolved,* That two funds, to wit: A College Building Fund of $25,000, and an Endowment Fund of $75,000 be established—the interest on the latter to be used for the purpose of maintaining the College: and that contributions for the same be solicited by the aforesaid Board.

"*Resolved,* That the Board of Trustees act in conjunction with the Provincial Elders' Conference in the preparing of a draft of an Act of Incorporation for the College.

"*Resolved,* That three Departments or Classes in the College be forthwith commenced, to wit:

"'I. The Junior Department, which shall embrace a course of instruction in all the branches properly belonging to a collegiate course, together with thorough instruction in the Doctrines of the Christian religion, and that it be of at least three years' duration. That into this department only such youth be admitted, as have either previously commenced a course of study at Nazareth Hall or have been properly prepared elsewhere.

"'II. A Second Department, which shall consist of such young men as are desirous of improving themselves with a view to future usefulness in the Church, but have not received sufficient education to be enabled to enter the Junior Class; that the course of instruction consist of the various branches of an English education, together with such other studies, as may be deemed advisable; that the students in this department be permitted to attend such lectures in the Senior or Theological Class, as may be of advantage to them, and not require previous preparation; but that none be admitted into this Department, unless they evince considerable talent, and give evidence of the sincerity of their purposes, as well as of their practical piety.

"'III. That the Third or Senior Department (the Theological Class) consist of those who have received a course of instruction in the Junior Class, and, upon examination, have been found well prepared, and possessing a good moral character; and that such also be admitted who have prepared themselves in the Second Department.'

"*Resolved,* That we strongly recommend the continuance of the College on the Ephrata property, at Nazareth, as being a most suitable site for the same.

"*Resolved,* That we feel encouraged by the Resolutions contained in §63 of the Digest of the Wachovia Synod, to continue in our exertions to establish a Moravian College."

While the resolutions in question formed no reliable basis on which the purpose of the Church with respect to the Seminary could be accomplished, there were not wanting signs of practical effort to increase the efficiency of the institution. The library benefited by some long-needed attention. At the beginning of this period about four hundred volumes constituted the entire collection of books. The Synod of 1849 had voted an annual appropriation of thirty dollars toward increasing the library. In 1855 part of the books belonging to the late Prof. Edward Rondthaler had been purchased. By the beginning of the following year these measures had pushed the number of volumes up to seven hundred and eleven, by actual count on the part of the students, at the instance of the then editor of "The Moravian." The Synod of 1855 ordered the annual appropriation raised to fifty dollars. In a trenchant leader "The Moravian," early in 1856, revealed the emptiness of the book shelves and called for immediate donations of money and standard works in order that in the library, at least, certain of the wants of professors and students might be satisfied. Later in the year the Rev. Edmund de Schweinitz was able to report to Synod that as a result of the effort the library had been increased by ninety volumes, thirty-three having been purchased with the annual grant, the remainder having come by donation from the following persons: N. Wolle, of Lititz; A. B. Clarke, of New York; F. Wilhelm, of Philadelphia; L. F. Kampmann, of Lancaster; Mary Heckewelder, of Bethlehem; A. Binninger, of New York; W. L. Young, of Philadelphia, and the Rev. L. Stratton, of New Jersey. Each of the two succeeding years seems to have witnessed the addition of a similar number of volumes.

So much and little more was accomplished in aid of the Seminary as a result of the splendid series of resolutions enumerated above. It was little enough. While the barrenness of result did not utterly dishearten, it had a very sobering effect on the Synod of 1858, as the preamble and resolutions of that body, with respect to the Theological Seminary, clearly indicate:

"*Whereas*, It was the unanimous opinion of the Committee, in view of the present conditions of the Church, that immediate steps should be taken to establish an enlarged and better or-

ganized institution, in which, besides the regular students, other young men may have an opportunity of preparing for service in the various departments of the Church, and

"*Whereas*, The plans of the Synods of 1855 and 1856, for want of precision in the manner of stating them, and because they were on too extensive a scale, have not been fully carried out, and

"*Whereas*, The fundamental principles of the enterprise should be, to begin in a small way, but to begin at once; therefore

"*Resolved*, 1. That an institution be established, under the name of 'The Moravian College and Theological Seminary.'

"2. That the building on Church Street, in Bethlehem, lately occupied by Mr. B. Van Kirk, be purchased for about the price at which it has been offered, and used for the purposes of the institution.

"3. That the class of Theological Students now at Ephrata, near Nazareth, and the class of Preparands now in Nazareth Hall, be moved into it as soon as practicable.

"4. That a fund of $20,000 be created, to be called the 'Endowment Fund' with the capital coming to this Province, in accordance with the resolution of the General Synod of 1857.

"5. That with the interest of this fund such persons shall be educated or assisted, desiring to prepare themselves for service in any of the departments of the Church, as have not the means to pay for their education, and for whose education no other means are provided.

"6. That young men wishing to prepare for any profession in life, shall be admitted into the institution, on terms to be fixed by the Provincial Elders' Conference, provided the applicants be members of the Moravian Church.

"7. That the endowment fund be increased, if possible, by collections; and that every effort be made to augment the annual revenue, by annual collections in the congregations of the Northern and Southern Provinces.

"8. That the Institution be under charge of an Inspector, who shall be at the same time the Principal Professor, to be elected at this Synod, by ballot, whose relations to the Provincial Elders' Conference and the institution, shall be the same as that of the Inspectors of our Boarding Schools to the Provincial Elders' Conference and the institutions under their care.

"9. That there be two more professors.

"10. That the organization of the classes, the course of studies, the arrangements in the College building, and all the other external and internal details of the enterprise, be left to the Inspector and his assistant Professors, subject to the approval of the Provincial Elders' Conference, with the exception of the salaries of the Inspector and the Professors, which shall be fixed by the Provincial Elders' Conference only.

"11. That in all deliberations on 'The Moravian College and Theological Seminary,' the delegate from the Southern Province have a vote.

"12. That resolutions number one to number five inclusive, passed by the Synod of 1856, on education, be rescinded."

Grown out of a thorough investigation of the affairs of the Seminary, and a careful canvassing of prospects, the plan set forth in these resolutions rendered immediately possible a reorganization on lines answering the long harbored ambitions of the Church and setting in view the ultimate goal of an institution substantially established, generously endowed, completely equipped, strongly manned, wholly capable of reckoning with the duties and functions a growing church would naturally assign to its school of classical and theological learning.

Failure cannot be written over a period whose pangs and travail had issue in so admirable a plan. It was a time of experimenting with the institution. The experiments represented not the tampering of frivolous whim but the endeavor of honest purpose. They were induced by the compulsive force of new conditions. They were not always conducted wisely nor provided for generously. For a long time they brought to light nothing but the exceeding and varied needs of the institution. Each year was a solemn crisis of life or death. Time and again the authorities and professors found themselves assembled in the presence of an emergency. From the relatively high prosperity of later years we look back with wonder at the endurance of those believing and prayerful men. Despite endless discouragements, their patience and their assurance were not seriously impaired. Their endeavors seemed fruitless. Yet by their experiments the membership of the Church was educated, with difficulty indeed, but very thoroughly, to the practical idea of properly sustaining a "school of the prophets."

CHAPTER VI.

The Moravian College and Theological Seminary at Bethlehem Under the Administration of the First Two Presidents, the Rev. L. F. Kampmann, and the Rev. Lewis R. Huebener.

1858-1867.

The enactments of the Synod of 1858 set in motion formative forces that fashioned the institution as College and Seminary to proportions strong, graceful and symmetrical. These forces issued principally from the wisdom and conservative efficiency of men who interpreted prevailing conditions with the insight of prophets and penetrated the future with the eyes of seers. They quickened the already venerable school of higher learning to seek its way to higher things and better methods. They started influences pregnant within and without the academic walls. There is no record of any jubilee celebration of the founding of the Seminary. In all probability none took place, though there was abundant reason for instituting jubilee festivities. Evidently, the share of attention given by authorities, friends and supporters to the Seminary was absorbed in building up the institution that had weathered innumerable difficulties and proven indispensable. For that matter, there could have been no worthier commemoration of the faith and works of the founders than emulating their efforts in aiding the institution to gather strength for a richer life and a larger influence.

The time was favorable for such enrichment and enlargement. Successive decades, beginning with the second quarter of the century, had witnessed, with brief intervals, periods of intellectual and religious quickening in American Christianity. The Christian ministry as well as the laity had been engaged in conflicts with public wrongs, such as intemperance and slavery. This, as, also, the rebuke and warning that had been served by the pulpit on the American people and government for political misdeeds, had been the means of arousing the conscience and awakening the mind of the nation and, at the same time, helping the American Churches to vigorous maturity. Furthermore, under the pressure of the flood-tide of immigration extra-

ordinary religious and educational activity had developed. If the growth and movement of population at this time represent "the most important migration of modern history," the development of Christian agencies and influences and the installation of educational forces to meet the issues raised by the unparalleled invasion are no less significant. As the American people speedily occupied vastly enlarged territory, the Christian culture of the land followed the westward moving masses and planted the new soil with church and school at the first occupation by the settlers. In its own way, political agitation, preceding the Civil War by more than a decade, was strengthening the national spirit, which in time charged all national institutions with greater vigor. In the wake of feverish, industrial activity and political unrest followed business prostration. Hard times led men to think and to pray and made way for the Fulton Street prayer meeting in the metropolis and similar means of blessing in all the cities and villages of the land. Gracious pentecostal experiences swept from the more populous communities over vast tracts of the country. Common interest of Christian bodies in the revival stimulated the progress of Evangelical Alliance, aided the widespread establishment of the Young Men's Christian Association, supplied the energy of not a few beneficent enterprises and proved a timely spiritual training and reinforcement for service on extensive scale.

No Christian communion could remain unaffected by these movements and influences. The Moravian Church was peculiarly susceptible to them. For some time there had been conflicting tendencies among its members. These came out into the open during the agitation for recasting the governmental policy of the Church and the gradual emergence of the American Province into independence. Conservatives and radicals were discussing mode of government, forms of ritual and methods of work, with respect to their bearing on the probable future of Moravianism in America. Some doubtful spirits questioned whether the Church had any future in this country. The discussions were given a new turn when the constitutional changes, perfected by the General Synod of 1857, conceded provincial autonomy without destroying organic unity with the fields of Moravian interest in Europe. The distinct and hopeful churchly consciousness proceeding from the greater freedom

of action granted by the synodal changes, as well as the marked revival of home missionary activity, in these years prosecuted with fresh vigor, brought the disputing parties before the practical problems of an expanding field of labor full of promise. At this critical juncture the Church was open and responsive to the gracious influences of the reviving spiritual life of the nation. In all sections of the country this was rousing Christians to the noblest enterprises of evangelization. Everywhere the cardinal topics of practical religion, faith and duty were engaging attention. All Christian churches and ministers were full of hope and activity. "The Moravian," then making its way as the official organ of the Church in America and closely identified with every forward movement, in successive articles on the revival and promise of the times, in reports of seasons of refreshing in one or another quarter of Moraviandom, testifies abundantly that the Church shared in the stimulus and inspiration of that period. Her latent powers thus quickened, she was started on her way into the modern period of a vigorous policy of church extension.

Among the first interests to claim attention, now that the Church was on a fair way to recover the zeal of former days, was the Theological Seminary. Events had lifted this institution into prominence above all question and debate as to the importance of such an enterprise. With respect to it several propositions had been offered in Synod and out of Synod and discussed more or less earnestly for some time. Of those formally introduced to consideration by synodal resolution was the establishment of a college. Like other worthy projects, this had been side-tracked to make way for the all-exciting theme of constitutional changes. Such shunting of it had not been wholly unfortunate. Great advantage was actually gained, in that all who took an interest in the progress and prosperity of their Zion had the project before their minds for several years, together with the several plans outlined for its realization, and were so much the better prepared to act understandingly. Furthermore, some had been frightened by the ambitious schemes of the Synod of 1855 into opposing the project as too great for the Church to undertake. Now sentiment was working with practical unanimity toward the modest but feasible plan adopted by the Synod of 1858, given in the previous chapter, toward

settling the question in a liberal, intelligent and God-fearing spirit.

Arguments adduced in favor of establishing the College were intensely practical. They were drawn from the position and hopes of the Church. They were well nigh unanswerable, and they met with little gainsaying. In a stirring editorial "The Moravian" set forth the following considerations: "The Moravian Church absolutely needs an educational institution in which greater facilities are offered for training young men for the ministry, or for service in the mission fields, at home and abroad, than those which have heretofore existed in the Theological Seminary. No one will deny that, of late years, the operations of the Church have been extended very much. By the grace of God our Zion has been permitted to work in the cause of the Gospel at home, with something like the zeal and success of former days. And the great difficutly in these operations has not been the want of means but the want of men. The Seminary has sent out not even enough ministers to fill all the offices in the regularly organized churches." The same article further contended, "There is not a Christian denomination in the country which has not recognized the essentiality of a well-educated ministry. If our existing churches are to flourish, if their number is to increase; if the home mission work is to continue and to spread; if the American Province is to send more laborers into the foreign field; if our Zion is to exercise a greater influence in the church at large, to the glory of Christ Jesus; if the talents entrusted to us are not to be buried in the earth, but to be used to gain other talents for the Lord; if we desire to remain a Moravian Church, and not to lose all our distinctive features; in short, if we would live and not die; we must secure more educated ministers—must enlarge and perfect our Theological Seminary. The proper organization of this institution underlies, so far as human agency is concerned, every enterprise which we have in hand, every project which we may desire to undertake—conditions our progress and our very existence." A correspondent of the same publication urged a further cogent reason in favor of connecting a College with the Theological Seminary: "A classical education is necessary in order to a full and thorough theological course, and that the age, the cause of Christ, the perverse intelligence of Antichrist, all demand a

well-educated ministry, is a truth acknowledged and set forth more and more prominently in every Christian denomination of the day." Another argument, which appealed very strongly to the membership of the Church, showed that the establishment of a college would offer inducement and opportunity to a larger number of young men, and especially to sons of the laity, desirous of devoting themselves to the ministry of the glorious gospel, to enter the Theological Seminary. Hitherto, the Church had provided for no approach to theological study, by which young men might qualify for admission to the Theological Seminary, other than by way of the classical course offered at Nazareth Hall and in the Preparand Class connected with that academy. Sons of ministers enjoyed educational privileges at Nazareth Hall. These privileges, then still obtaining and originally devised in the interests of simple justice, formed a part of the otherwise exceedingly meagre stipends of the ministry.* Such young men could, therefore, secure a complete classical education, if they chose to apply themselves. And they could readily gain admittance to the Theological Seminary, if their ability, character and industry commended them to the authorities. On the other hand, comparatively few sons of lay members of the Church ever entered Nazareth Hall, the pecuniary sacrifice involved for the parents being very generally quite beyond their means. Fewer still had thus far been admitted to the Seminary. In consequence, the Church had sustained serious losses of talent, zeal and devotion, because some young men who felt an inner vocation to devote themselves to the ministry had been refused admission to the Seminary, for lack of proper preparation, and had been obliged to relinquish cherished hopes, for want of facilities within their reach to secure the necessary classical training. Now it was argued that the establishment of an endowed college would offer ample opportunity to young men of ability and energy, in whose hearts burned the sacred fire, and would be the means of soon supplying the Church with a sufficiency of faithful ministers and candidates for the ministry. Such considerations were convincing. They supported the naturally weighty argument in favor of a

*These privileges were voluntarily relinquished at the Synod of 1881, in order to relieve the Sustentation Fund, then taxed beyond its capabilities in consequence of the growth of the Church.

thoroughly educated ministry. They induced all parts and parties in the Church to give steady and generous backing to the synodal plan, admitted to be wise and practicable, and made immediate establishment of the College possible.*

Another proposition, intimately connected with the one already discussed and that had gained ground in various quarters, was the creation of an endowment fund. As a result of the rearrangement of finances effected by the General Synod of 1857 a certain amount of money came into possession of the American Province. This capital belonged to the whole province and the disposal of it awaited the decision of the Provincial Synod of 1858. It was proposed that a part of it should be funded for the Theological Seminary. As the resolutions show, synod ordered the setting aside of $20,000, four-fifths of the entire sum, for this institution. While the amount named constituted but a moderate fund, even when added to the like sum made available for the training of ministers by the Haga legacy, it carried the Seminary a step further from an uncertain and precarious hand to mouth existence. At the time, the action of Synod involved a degree of sacrifice that cannot now be well appreciated, yet it proved, in the event, one of the best investments the Church has ever made.

On a third proposition the discussions did not eventuate in unanimity of opinion. On the contrary, they warmed to a somewhat protracted controversy, the parties to which were equally

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*It is of sufficient importance, as indicating widespread interest on the part of the membership of the Church in collegiate education, to note that a member of the congregation of Green Bay, Wis., came before the authorities early in 1858 with a proposition, asking them to unite with him and others in a scheme of founding a Moravian College in Wisconsin, near Fort Howard, generously offering to give both money and land toward the establishment of such an institution, on condition that the Church would also support the project liberally. After a thorough investigation, the Provinial Elders' Conference felt compelled to decline participation in the enterprise, "partly, because it was evident from the terms of the Charter, that the Moravian influence would be altogether but nominal and, partly, because the Moravian College and Theological Seminary at Bethlehem had already been resolved upon by Provinial Synod." The "Moravian," May 25, 1858, and Journal of Synod, 1861, p. 11. The project, of those days, to establish a Moravian High School in Ohio, as a preparatory school for the College of Bethlehem, also came to nought.

desirous of promoting the welfare of the institution. Inadequacy of the building then occupied by professors and students for educational purposes, together with other considerations, had prompted the suggestion that the Seminary be removed to Bethlehem, where at this time there was immediate prospect of locating it in a more suitable structure. All were agreed that the Whitefield House, in the condition it then was, did not meet requirements. Not all were convinced that a removal from Nazareth to Bethlehem was necessary. Some offered the counter proposition that the Whitefield House be thoroughly repaired and another building erected on the premises, the two to be properly fitted up for the uses of the Seminary. Both communities involved had, in their situation and character, many advantages to offer such an institution. Both were centers of Moravian activity and interest. Both coveted the distinction of harboring the school of the prophets. The Synod entered into all the questions at issue. Upon due deliberation, it ordered, by practically two-thirds vote of its members, that the Seminary be transferred to Bethlehem. Chief arguments, determining this action, appear to have been the prospect that the institution might be domiciled at once in a suitable building, that the proposed reorganization, which the Church was anxious should go into effect immediately, might proceed without the delay incident to extensive repairing and building operations, that Bethlehem, being a much larger community, offered more scope for practical work to candidates for the ministry and that the report of a part of the Board of Trustees urged moving the institution to Bethlehem. It had never been possible, at any time, for a majority of the ten trustees appointed by synod to meet and effect a complete organization. In lieu of this, such of the members as circumstances had permitted to gather had held repeated conferences with the Provincial Elders' Conference. As the deliberations on these occasions had never terminated in definite acts, they furnished no material for the report beyond the preamble and resolution here given:

"*Whereas*, The building at Ephrata, now used as the Theological Seminary of the Moravian Church in this country, is in an impaired condition, and at best but very inadequately answers the purposes of such an institution, and

MORAVIAN COLLEGE AND THEOLOGICAL SEMINARY, 1858-1892.

"*Whereas*, The dimensions and character of said building are such, that no alterations or repairs could render it either suitable or convenient for the accommodation of an increased number of students and professors, and

"*Whereas*, The erection of an entire new building of suitable dimensions, and the supply of necessary furniture would involve an outlay of from $12,000 to $15,000, and

"*Whereas*, There is a building now for sale in Bethlehem, which it is believed may be obtained on reasonable terms, and lately known and occupied by Mr. Van Kirk as a boarding-school for boys, which from a careful and thorough examination is believed to answer the purposes, both for a dwelling of the professors and accommodation of from 15 to 20 students, therefore

"*Resolved*, That the Committee do hereby recommend to Synod to take measures for the purchase of said building, and the removal of the Theological Seminary into the same at as early a day as possible.

"J. C. Jacobson, *President*,
"Sylvester Wolle, *Secretary*,
"D. Bigler,
"Peter Wolle,
"P. H. Goepp."

Immediately after the close of the Synod, in June, 1858, the building referred to in the resolutions was purchased. Including the expense incurred by some necessary remodeling, this involved an outlay of ten thousand dollars. All of this was supplied out of the endowment of $20,000 created by Synod, excepting $1900 contributed from the Reserve of the Sustentation Fund of the Church.* The building had been erected three years before to accommodate an academy for boys, originally opened by Ernst F. Bleck, an alumnus of the Theological Seminary, equally famous as organist and teacher. In 1851 Bleck's Academy, for some years the most successful school of the kind in the Lehigh Valley, had passed into the hands of Benjamin Van Kirk. Laudable aspirations of the latter with the popular institution had led him to purchase a site in the eastern part of the borough of Bethlehem, on the edge of what was indefinitely

*See Journal of Synod of 1861, p. 17.

called Nisky Hill, and there erect a large building in which he reorganized the school as Nisky Hill Seminary. Reverses, however, owing chiefly to the financial depression of the time, caused the enterprise to languish and eventually pass out of existence. Thus the building came to be immediately available for the purposes of the Theological Seminary. It was a large, rectangular structure, in the form commonly employed for most public buildings in the earlier decades of our national history, the general description of whose architectural type is embodied in the word, "colonial." With this single building the institution had for many years to be content. It was used for, and had to answer all academic purposes. It furnished residence for one of the professors, as well as the majority of students, had classrooms, a library, and a chapel. It was commodious and offered a fair degree of comfort, though innocent of architectural adornment, and lacking many modern conveniences. Yet such as it was, it has been, and remains, in the minds of many, associated with venerable professors, who led them to the precious treasures of God's truth, as, also, with beloved companions, joined to themselves in study, counsel and prayer, as they strove together to build up sterling character and become "able ministers of the New Testament, not of the letter but of the spirit."

During the time required for remodelling the building, measures were taken by the Provincial Elders' Conference in conjunction with the Rev. L. F. Kampmann, elected by Synod the principal professor of the institution,* to carry into effect the synodal plan for the organization of the Moravian College and Theological Seminary. A constitution for the government and discipline of the students was adopted. This placed chief reliance for the government of the institution on the personal influence of the faculty and set forth a few necessary and reasonable rules for the observance of the students. The aim of the authorities was to have a "Christian Republic of Letters," governed by as few laws as possible. Consistent Christian conduct was expected of all students, the fundamental principle of discipline, at this time adopted, and since then incorporated in every

*The Rev. Edmund de Schweinitz and the Rev. Robt. de Schweinitz had each, in turn, been elected to the position, but found it necessary to decline. See Journal of Synod of 1858.

re-statement of the rules made necessary by changing conditions, being the words of the Spirit, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." A plan for the course of study in each of the three departments, the classical, the theological and the partial course, was elaborated with much care. Meantime, also, Lewis R. Huebener and William C. Reichel were secured as professors. These men, with the Rev. L. F. Kampmann constituted a faculty that inspired confidence. The last named had for more than two decades rendered the Church valuable service at Nazareth Hall, in the mission among the Indians, and in the pastorate. Lewis R. Huebener, seven years a teacher at Nazareth Hall, for six of which he had, also, been assistant professor in the Theological Seminary, was known as an indefatigable student and one who excelled as a teacher. W. C. Reichel had, also, been connected with the Seminary, years before, was a man of rare and manifold gifts and brought to his new position the experience of fourteen years' labor in the educational institutions of the Church. Division of labor agreed upon made L. F. Kampmann Professor of Doctrinal and Practical Theology and of Church History; L. R. Huebener, Professor of Latin, German, Mathematics and New Testament Exegetical Theology; W. C. Reichel, Professor of Greek, Hebrew, the Natural Sciences and Old Testament Exegetical Theology. Each of the members of the faculty, therefore, became active in both the collegiate and theological departments. The Inspector, L. F. Kampmann assumed, also, the duties of resident professor and moved into the Seminary building. The salaries of these men, though measurably increased over the stipends heretofore paid professors, had to be fixed at a very modest and admittedly inadequate figure.

The formal opening, with suitable academic exercises, in which members of the Faculty and the Board of Trustees participated, occurred on Monday, August 30, 1858. Ten students were present.* All who witnessed the ceremonies of the occasion were

*Five of these, James Haman, Cennick Harvey, William Bigler, Samuel Lichtenthaeler and Charles B. Shultz, had yet a year of work to complete their theological course; four, Theophilus Zorn, Theophilus Haman, Edward Rondthaler and Edmund Oerter, had finished the first year

sensible of the lively participation of the entire Church in the devout hope that the re-organized school of the prophets might prove to be a "planting of the Lord."

Work, immediately begun, proceeded in a regular and orderly manner. The scholastic year was divided into three terms, separated by vacations of two weeks each, at Christmas, and at Easter, and six or seven weeks in mid-summer. Semi-annual examinations were held in December and June. Until toward the end of this period, when written examinations were substituted, these were conducted orally in the presence of the Provincial Elders' Conference and specially invited guests. Results of these tests and conclusions drawn from careful scrutiny of general observation, reported from time to time in the Synod and in the Church periodical, were decidedly encouraging and left the impression that the Institution continued to merit the confidence and support of the Church.

After the lapse of a few years it was found expedient to follow the suggestion of Synod to seek incorporation of the institution. At the instance of the Provincial Elders' Conference, the members of which were the actual, and henceforth declared and recognized the legal, Trustees, this was secured by the following Act of the Legislature of Pennsylvania, approved by Governor A. G. Curtin, April 3, 1863.

An Act to Incorporate the Moravian College and Theological Seminary, at Bethlehem, Pa.

Whereas, The Church of the United Brethren, (commonly called Moravians,) had, for a long time, a collegiate and theological institute connected with the boarding-school at Nazareth, but in the year one thousand eight hundred and fifty-eight removed the same to the borough of Bethlehem, and established in the said borough a College for the education of male persons in the various branches of science, literature, and the ancient and modern languages, as likewise a department of the same for the training and preparing of young men for the Gospel ministry;

And Whereas, It is deemed by the authorities of the said Church, to be advisable and necessary for the more convenient management of the concerns of said College, to have said College incorporated; therefore,

Section 1. Be it enacted by the Senate and House of Representatives of

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of their classical course; one, Emmanuel Ricksecker, had been received for partial course instruction. The last-named was joined shortly after by Ph. Rommel, who wished to prepare himself for Home Mission Service.

the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same,

That the Right Reverend John Christian Jacobson, Bishop, and the Reverend Francis Florentine Hagen, and the Reverend Sylvester Wolle, all of the borough of Bethlehem, duly elected by the Synod of the Northern District of the American Province of the United Brethren, a Board of direction of the ecclesiastical affairs of said Church in said District, and likewise constituted by virtue of their office, the Board of Trustees of said College, and such other persons as may hereafter be appointed their associates or successors, according to the rules and regulations of said branch of the Church of the United Brethren, be and they are hereby constituted a body corporate and politic, in fact and in law, by the name and style of the Moravian College and Theological Seminary, and by that name shall be capable of perpetual succession, may sue and be sued, may have and use a common seal, and alter and change the same at pleasure, and shall also be capable to accept and take, by devise, grant, bargain, sale, or otherwise, any estate or property, real or personal, and the same to hold and enjoy, or to sell and convey, lease, or mortgage, as fully and absolutely, in all respects, as any natural person might do. Provided, however, That the clear annual income of the estate and properties of said Corporation, exclusive of any lands or tenements that may be occupied by said College for its accommodations, or that of its officers or professors, and exclusive of income from students, shall not exceed the sum of Ten Thousand Dollars.

Sec. II. That the Trustees already appointed, or who shall hereafter be appointed in accordance with the fundamental statutes which govern the Church of the United Brethren in said Northern Province of the United States of America, shall have the care and management of said College, and of its estates and properties, and shall have the power to make all needful by-laws and regulations for the appointment of competent professors and teachers, for the fixing and payment of all salaries, for the fixing of prices of board and tuition of students, for the studies and exercises of the students, and for the general well-being of said College. Provided, That the said statutes, by-laws and regulations shall not be inconsistent with the Constitution and laws of this Commonwealth, or of the United States, or the enactments of the Synod of said Church of the United Brethren.

Sec. III. That no misnomer, or misdirection of said Corporation, in any will, deed, grant, or other instrument of writing, shall vitiate or defeat the same, but that the same shall take effect in the same manner as if said Corporation were rightly named therein. Provided, That it is sufficiently described to ascertain the intention of the parties.

Sec. IV. That the Trustees, in connection with the Faculty of the College, shall have power to grant and confer such degrees in the liberal arts and sciences or such branches thereof, to such students of the College, or others, as from their proficiency in learning they may deem justly entitled to such honors, and such as are usually granted by institutions of a

similar kind, and to grant diplomas or certificates under their common seal, as may authenticate and perpetuate the memory of such graduation.

JOHN CESSNA,
Speaker of the House of Representatives.

G. V. LAWRENCE,
Speaker of the Senate.

Approved the third day of April, Anno Domini one thousand eight hundred and sixty-three.

A. G. CURTIN.

While there was substantial ground for satisfaction and encouragement in the progress made within a few years, the sanguine expectations of the warmest advocates of the reorganization of the Seminary were not altogether realized. This was due to several causes. Constant changes in the personnel of the faculty were unsettling. Calls issuing from needs and contingencies of the general activity of the Church were too frequently heard within the College precincts and summoned professor after professor to other fields of labor. In the summer of 1862 Professor Reichel accepted a call to take charge of the Female Seminary of Linden Hall. William H. Bigler was appointed in his place. Two years later President Kampmann re-entered the pastorate. Following this, Professor Huebener was appointed Acting President, to be confirmed in office a year later. Meantime, Herman A. Brickenstein temporarily took the place of Resident Professor. In the fall of 1865 Theophilus Zorn joined the faculty and Edmund de Schweinitz commenced to lecture on the History of the Moravian Church. Early in 1866, an additional professor was temporarily secured, Frederick Hark, who received permanent appointment in autumn, when Professor Brickenstein discontinued his work. In October of the same year, President Huebener relinquished some of his duties at the institution and entered the service of the Bethlehem congregation. The disturbing effects of these changes were, to some extent, indeed, offset by the assistance given at various times by the members of the Provincial Elders' Conference, Bishop Jacobson in Exegetical Lectures on the New Testament and French, Bishop Wolle in Thorough Bass, the Rev. Philip Goepp in German; as, also, by Doctor A. L. Huebener, a learned physician and teacher, giving instruction in German, and the Rev. F. F. Hagen, a Moravian minister and musician of note, and Mr. Jede-

diah Weiss, a prominent local musician, in Music. For a time, also, the Rev. Gottlieb F. Oehler, a veteran home missionary, took charge of the administration of the external affairs of the institution, as Steward. Yet such assistance, however efficient and willingly rendered, could not make up to the institution the losses involved in the many interruptions of professorial labors.

Again, there was the interruption and agitation of the Civil War. The motives appealing to the North and the South in this struggle were of the highest character, the one fighting for the preservation of the Union, the other for the integrity and freedom of the individual states. Where such high and fine motives are involved, the appeal to the heart of the college man is the stronger, for the institutions of learning have always nurtured that which is richest and highest in the human spirit. It is not a matter of surprise, therefore, that in colleges and seminaries all over the land the call of the war was heard with all the seriousness of sentiment and depth of feeling, of which the nature of students is capable. The dangers threatening the peace and security of the Commonwealth of Pennsylvania in 1862-63 brought the appeal irresistibly to the men of the Moravian College and Theological Seminary. More than once the students asked permission of the authorities to join "the ranks of the defenders of our national institutions."* Their request presented a serious question to the College officers, who felt that these young men had been entrusted to them for training and guidance. They were not minded, however, to interpose academic barriers to the entrance of students into service, when consent of parents or guardians had been obtained. The professors were stirred quite as strongly as the students. Professors Bigler and Huebener went forth, as did a number of the students, to enlist. They took part in the three general patriotic movements that were required, in September of 1862, and June and July, of 1863, to meet the threatening danger of invasion. While this involved not a little disturbance in their regular work, the experience as well as the constant setting forth of illustrations of loyalty, daring and truth by the issues and events of the war profoundly affected the life of the institution. This is borne out by the significant statement appearing in the report of the

*Minutes of Provincial Elders' Conference, September 8, 1862.

Provincial Elders' Conference to the Provincial Synod of 1864. "The two younger professors and several of the students enlisted for the defense of the State. After their return they resumed their studies with marked earnestness; and a deeper sense of their responsibilties, founded on a religous basis, seemed to pervade the whole little community."*

A series of difficulties lay in the arrangements effected in 1858, respecting the course of study in the several departments, and in the conditions which developed when the majority of the students were no longer, as formerly, graduates of Nazareth Hall. Demands of the Partial Course Department in addition to the regular work of the classical and theological departments laid upon each of the professors duties too extensive and various for one person to undertake. In many cases students lacked a proper degree of preparatory knowledge in the common branches as well as in the elements of Greek and Latin before entering college. Moreover, it soon appeared that the course of instruction arranged for the collegiate department, embracing only three years, failed to satisfy accepted standards, particularly, as it had to be constantly accommodated to the degree of preparedness of successive classes. These difficulties were a fruitful source of discouragement to the professors and, naturally, gave occasion to some adverse criticisms.

In endeavoring to remedy the unfortunate features of existing conditions, the Synod of 1864 dealt, in many respects, very wisely.† This body ordered that the partial course department

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*Journal of Synod of 1864, p. 13.

†Resolutions of this Synod in regard to education, which have reference to the College and Theological Seminary, are the following:

Resolved, 1. That the College and Theological Seminary be established on a broader basis, to the end that its sphere of usefulness be enlarged, and its course of instruction be rendered still more thorough.

2. That a Board of eleven visitors be elected at every Provincial Synod, which shall be advisory to the Board of Trustees in all the concerns of the College and shall have power to fill vacancies in its own body.

3. That this Synod elect the following brethren members of this Board: E. A. Frueauff, Francis Jordan, George K. Reed, J. B. Tschudy, Jacob Blickensderfer, Jr., C. M. S. Leslie, Aug. Wolle, William C. Reichel, and H. A. Shultz. (Note.—The two vacancies were filled by the Board appointing E. de Schweinitz and John Leibfried.)

4. That the Provincial Elders' Conference in connection with this Board

be abolished. The students of this department, generally spiritually awakened young men, had been a good element in college life, but the maintaining of a separate department for comparatively few men had been a greater tax on the powers of the faculty than the results warranted.* Moreover, the necessity which had thus far existed, of having a partial course department, was largely obviated by the establishment, on the recommendation of Synod, of a preparatory classical department, called a Grammar School, in connection with the institution, for the deficiencies of those not sufficiently grounded in the elementary principles of a scientific education could henceforth be supplied.

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and the President of the College, be empowered to devise and carry out a system of scholarships, and to adopt measures to secure paying students, and that they be called together by Provincial Elders' Conference as soon as possible for this purpose.

5. That this Synod recommends to the attention of the Provincial Elders' Conference the establishment of a separate classical department, preparatory to the course of instruction pursued at the College, either at Nazareth Hall, or at the College at Bethlehem.

6. That the "Partial Course" be abolished.

7. That the rule confining admissions to the College to the sons of members of our Church only, be rescinded.

8. That cases of admission, rejection and expulsion be decided by the Faculty only, but in the case of students who are beneficiaries of the Church, the Provincial Elders' Conference shall be consulted.

9. That the official title of the brother at the head of the College be "President."

10. That the Synod desires to impress upon the attention of the Faculty of the College and Theological Seminary, that the Church looks to this Institution for the graduation of thoroughly trained and pious candidates for the ministry.

11. [Refers to Boarding Schools only.]

12. That this Synod has heard with gratification of the work of grace at the College, alluded to by the President; and that it calls upon the young men at present in the Institution to remember continually the importance and sacredness of the calling which they have chosen, and that the churches watch their course with anxious interest and confident hope.

13. That the term of office of the President of the Moravian College and Theological Seminary is nowhere defined; but that the Provincial Elders' Conference is empowered to make and fill vacancies in said office, according to p. 65 of the Synodal Results of 1857.

*From this time onward to the present, partial course students have in exceptional cases been admitted. Their work has been done as much as possible in connection with the regular classes and, where necessary, supplemented by private instruction.

This school was organized in September of 1864, and was in operation until 1870, when other arrangements made, as subsequent narrative will show, rendered its continuance unnecessary. The school was domiciled under the same roof with the College and Theological Seminary, and its scholars enjoyed the advantage of instruction by members of the College and Seminary faculty. No boys under fourteen years of age were admitted. Twofold aim of the school was to prepare students to enter upon the course of study pursued in the College, and to afford an opportunity to such as did not design taking a collegiate course, to lay a good foundation in those branches which would be of service in practical life. The course of study was arranged for two scholastic years of forty weeks each, and embraced instruction in Latin, Grammar, Reader, Caesar's Commentaries, Virgil's Aeneid; Greek, Grammar, Reader and Xenophon's Anabasis; German; Arithmetic; Algebra; Geometry; Geography; History; English Composition; French. In the year following its organization the school had twelve scholars.

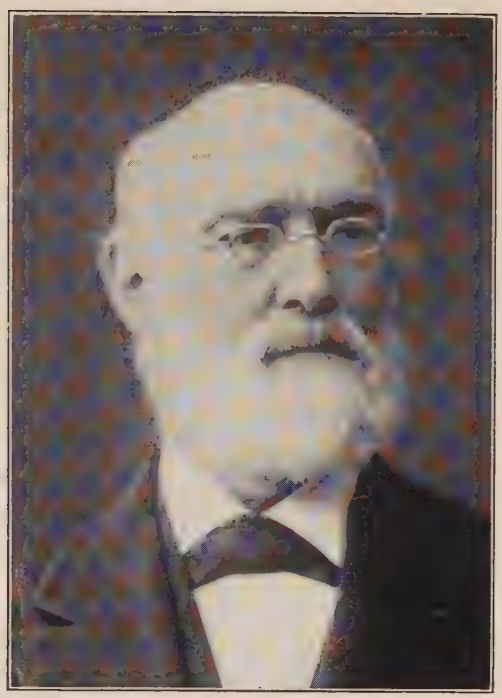
Important as was the action of the Synod in the particulars named, chief interest centers in the determination of this body to bring the collegiate department up to the standard represented in its name and aim. Faculty and Trustees were directed to establish the institution "on a broader basis," so as to render the course of instruction still more thorough and complete. This was accomplished in the following years, the deliberations of the president and professors with the members of the Provincial Elders' Conference terminating in the elaboration of a plan of studies covering four years, which went into effect before the end of this period and a general view of which is presented in the following scheme:

FRESHMAN CLASS.

Latin.—Nepos, Sallust, Cicero's Orations, Latin Composition.
Greek.—Herodotus, Xenophon's Memorabilia, Greek Composition.
Mathematics.—Loomis' Algebra and Geometry.
History.
Rhetoric.

SOPHOMORE CLASS.

Latin.—Virgil, Livy, Horace (Odes), Latin Composition.
Greek.—New Testament, Isocrates, Homer (Iliad), Greek Composition.
Mathematics.—Plain and Spherical Trigonometry.
History.
Rhetoric.



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JUNIOR CLASS.

Latin.—Horace (Satire and Epistles), Cicero de Officiis, Tacitus, Latin Composition.

Greek.—Thucydides, Demosthenes, Aristophanes (Clouds), Greek Composition.

Mathematics.—Analytical Geometry, Differential and Integral Calculus.

History.

Rhetoric.

Hebrew.—Only for those intending to enter the Theological Department.

SENIOR CLASS.

Latin.—(For one term) Juvenal.

Greek.—(For one term) Sophocles.

Rhetoric.

Logic.

Mental and Moral Philosophy.

Ecclesiastical History.

Hebrew.

The resolution, emanating from Synod at the behest of what was unanimously recognized as urgent necessity, did not, therefore, fail of its aim. Henceforth, it could be claimed that the College Course was similar to that of all other colleges. More than that, the placing of the College on a truly collegiate basis, together with the opening of the doors to students who were not members of the Church and desired only to avail themselves of the advantages of the classical course, was an expression of the conviction that in this branch of usefulness more could be done than had heretofore been attempted, and that in respect to the extension of activity in this department, there was opened to the Church, famous for educational achievement, a field in which, under the blessing of Providence, good service to humanity might be rendered.

Regular enactment of the same Synod, gave to the professor at the head of the institution, the official title, "President." The Rev. L. F. Kampmann was the first to enjoy this distinction. More responsibility was laid on the faculty. In the interest of simplifying matters, the function of arranging the course of study, power of admitting, rejecting or expelling students were shifted from the Provincial Elders' Conference to the Faculty.

Under the new conditions thus created and improved, it is not surprising that there should have been considerable development in undergraduate life and interest. Throughout this decade there was a steady increase, year by year, in the number of

students in attendance, except in 1862 and 1863, when the disturbance of war was severely felt. Few or none of them were young men of means. For most of them education was an opportunity, won by no little effort. They were hardy, earnest and ambitious. Their common interests crystallized in united effort in several directions and in organization for specific objects. Increase in numbers made it possible for recreation and athletic exercises to take on new forms. We note that ball-playing and boating relieved the more serious aspects of student life, in addition to the old-fashioned diversions of walking, splitting wood, keeping the grounds in order, and caring for the flower beds. For the cultivation of literary tastes a Debating Society was formed in 1858, tracing its origin to the oratorical instinct, which has given birth to many student organizations. Through the medium of this Society public concerns and questions invaded the quiet field of student pursuits. In the same year, religious interests entered the sphere of undergraduate activities. Hitherto, personal piety of the students had been a matter more particularly of official care. Now it came to be a matter of concern to themselves as well. On their own initiative, a student prayer-meeting, apart from morning and evening devotional services conducted by members of the faculty in turn, was arranged for Saturday mornings and has been regularly held ever since. It has been, and remains, a useful agent for increasing, in intensity and sanity, the interest of the students in religion. Interests of the student-body were by no means wholly self-centered. Needs of several beneficent enterprises and districts of the community invited its members to practical activity. Preaching at the almshouse, near Nazareth, was continued. Social prayer-meetings were conducted in a school-house in South Bethlehem, on Saturday evenings, and, occasionally, on other evenings in private dwellings. Bible-school work in different parts of the town enlisted co-operation of the students, particularly, in West Bethlehem, where a Sunday School, organized by one of their number, Joseph Romig, was in their charge. They took an active interest in the Young Men's Missionary Society, of the Bethlehem congregation, one of the oldest organizations of the kind in the country, and came to the assistance of those who were endeavoring to establish a local branch of the Young Men's Christian Association.

The manifestation of personal interest in practical piety, evidenced alike by the measures students adopted to cultivate it, and by their willing service in the forms of Christian activity described, deeply influenced the college community. It led to a decided work of divine grace, in the early sixties, in the midst of the student body. Some time before, edifying accounts of seasons of spiritual refreshing had come from many of the American Colleges, Amherst, New York University, University of North Carolina and Yale College among the rest. It was happy tidings, indeed, to the Church, that at the last the student body of her own institution shared in the revival, which had spread to many of the American schools of higher learning. The thoughts of the students were directed with unwonted concern to the Gospel and their personal duty to Christ. During four months they held a daily meeting for edification and prayer. A number of them professed a change of heart, and a more serious external deportment resulted therefrom. These gracious experiences were reassuring to the godly membership of the churches, which were watching with great interest and anxiety the progress of the experiment of the Moravian College and Theological Seminary.

What measure of power prevailed in the institution throughout these years was the power of personality. The presidents and professors were strong men. The richness of their characters made up to their charges in no small degree what was wanting in external facilities and equipment. They were not all great scholars. Their multifarious duties and their brief connection with the institution did not permit them to achieve great things in special departments of scholarship. But they were men of strong personality and wholesome influence. Their biography forms an important part of academic history.

President Kampmann was born of good Moravian stock, being through his mother a lineal descendant of David Nitschmann, the first bishop of the resuscitated Moravian Church. He was educated at Nazareth Hall and the Theological Seminary. He was a diligent student, acquiring, for one thing, by dint of hard study such a knowledge of German as enabled him to preach in that language. After graduation he entered upon a career of long and faithful service, becoming in succession teacher, missionary among the Indians, and pastor, prior to his connec-

tion with the College and Theological Seminary. While in the pastorate he took an active part in the discussions of that time on the constitution and government of the Church. At the Provincial Synod of 1855 he presented an important and exceedingly able essay on "The Essential Characteristics of the Brethren's Unity," which was later published in pamphlet form and translated into German. Following up the subject, he published a series of forceful, pungent articles in "The Moravian," relative to the proposed constitutional changes, advocating the retaining of every essential principle and showing the need of such modification as would be just and equitable to all parts of the Unity. He was appointed a delegate to the General Synod of 1857, and in its protracted sessions did his part to bring about the auspicious consummation to which its deliberations led. With the inspiration of that most important of modern Moravian convocations fresh upon him and a strong faith in the future of the Moravian Church in America, he assumed, at the call of the Church, the presidency of the College and Theological Seminary. To this position he came in the prime of life. For it he was fitted by his varied experience, as well as by qualities of character. "Here, as elsewhere, he manifested that love of truth and justice, that fearless and uncompromising devotion to principle, coupled with hatred of deceit and hypocrisy and mere worldly expediency or policy, which were so characteristic of him, both as a man and as a Christian, and he strove, by precept and example, to impress those who were to be the ministers of the Church, with a spirit of conscientiousness, in the discharge of duty, of unselfish devotion to the Lord and His Church, and of loving, generous self-sacrifice on the part of each for the comfort and happiness of all who, from time to time, constituted the college family." He labored assiduously to bring the institution, in all respects, up to the requirements of the Church, whose needs he understood so well. Considerable success attended his efforts. His influence on candidates for the ministry was wholesome, by reason of his sincere devotion to the Moravian Church, his love of her usages, his joy in her ritual and his firm adherence to her doctrines. He possessed a poetical vein, which occasionally he allowed to flow. Two of his translations of German hymns are included in the English hymnal of the Church, on the preparation of one edition of which he

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bestowed much labor. All that came from his pen showed him to be master of a chaste English style. After severing his connection with the institution, he engaged in pastoral labor and was, for a number of years, a member of the executive board of the Church. In virtue of the latter office, he was member of the Board of Trustees of the institution, which thus benefited further by his wise counsel and unremitting labors in behalf of the welfare of the Church. His long and arduous ministry lacked but a year to round out a full half century of service.

President Lewis R. Huebener was the son of a Moravian minister. He was trained at Nazareth Hall and the Theological Seminary. At the age of twenty he was appointed teacher in the former institution, and a year thereafter began his work in the Theological Seminary, continuing fifteen years, in course of which time he became successively assistant professor, professor and president. At the time of the reorganization of the institution, the authorities very wisely retained him for its service and liberated him from other duties, for he was a very learned man and well qualified for the career of a professor. He had been endowed with great talents, and his attainments in the classics and science testified to early and sedulous application. He was a thorough and accurate linguist, ranking high as a Latin and Greek scholar. His mathematical gifts were extraordinary. His mind was clear and logical, and there was system in all he said or did. He excelled as a teacher. His ability and strength in the class-room contributed in no small degree to the success which attended the experiment of establishing a College in connection with the Theological Seminary. The traits of his character rather unfitted him for stern and commanding discipline, yet his genial ways, kindness and sterling honesty won the way to many hearts among those who came under his instruction. The great excellence of his character was his deep, fervent, experiential piety. Although peculiarly gifted for educational work, he took up pastoral duties, to which he was called, with real satisfaction. In the midst of these he was suddenly stricken down in death when he had scarcely attained middle life.

Prof. William C. Reichel was another of the men, appointed in 1858, who contributed much to bring the newly established College to high standing. He came of a family, members of which had for six generations devoted themselves to the holy

ministry; his father and grandfather in the Moravian Church in this country, others of his ancestors having been distinguished clergymen of the Lutheran Church in Germany. His studies at Nazareth Hall and the Theological Seminary completed, he began his educational labors, which formed the mission of his life and continued thirty-two years. To teach was his delight. In manner he was singularly unpretending and unostentatious. Only thoughtful students could appreciate his varied talents, his great fund of information and his character. His labors in the Theological Seminary proved him to be an earnest advocate of thorough theological culture. He excelled in the ancient languages. He was familiar with the natural sciences, and with botany in particular. For painting and music he had decided gifts and he distinguished himself by his proficiency in both arts. He was best known, however, as author and historian, both within and without the borders of his Church. He was an enthusiastic student of the history of the Moravian Church. His fondness for research led him to peruse thousands of pages of manuscripts, examine old books of accounts and study early drafts of lands and buildings. The fund of information he thus gained with regard to the early times of the Moravian Church in America he was able to present in attractive form, for as writer he was distinguished for chasteness of conception, purity of diction and poetic beauty of style. He was a voluminous writer and did much to elucidate the early history of Moravianism in America. Best known of his numerous writings are "Memorials of the Moravian Church," and the edition of John Heckewelder's "History, Manners and Customs of the Indian Nations who once inhabited Pennsylvania and the neighboring States," which he edited, with introduction and copious notes. He did not live to be an old man. Death claimed him in the midst of educational activity and while engaged in the arduous labor of carrying out somewhat extensive literary plans, which have since been worked out by others in modified form.

Prof. William H. Bigler was the son of Bishop Bigler, a learned divine and truly evangelical minister of the Moravian Church. The son was educated at Nazareth Hall and the Theological Seminary. From his work and progress in both institutions it appeared that he was possessed of fine talent, especially in the direction of the sciences, which foreshadowed a bril-

liant career. After two years of teaching at Nazareth Hall, during which he diligently applied himself to the acquisition of further knowledge, he went abroad and studied for two years at the Universities of Berlin and Erlangen. With his devotion to truth, for its own sake, intensified by two years of specialized study in the atmosphere of old-world institutions, he assumed the station and duties of a professor in the Theological Seminary. His tastes and training admirably qualified him to give instruction in rhetoric, literature and the natural sciences, in the classical department, and deliver exegetical lectures in the theological department. The expectations raised by his long and indefatigable academic discipline that he would prove a ripe scholar were abundantly justified. He wore the dignity of a professor in this institution for eight years, becoming, as will appear in the succeeding chapter, at the last, Vice-President. In after years, having taken up the study of medicine, he became a prominent homeopathic physician in Philadelphia, and rose to eminence as professor of physiology at Hahneman College, in that city. Although few of his former pupils would be inclined to confess him, in the opinions he latterly held, as a representative of their views on many important questions, many of the sons of the Moravian College and Theological Seminary will cherish in memory the ability of his instructions and the earnestness of his work, as well as the greatness of his intellect and the warmth of his friendship.

Prof. Frederick Sigwart Hark was another painstaking student of Moravian Church History, whose researches were fruitful, and whose devotion to the Church, moreover, sustained the severe test of extended and varied service, often under peculiar difficulties. He was born at Nisky in Silesia, where his father at the time operated a book bindery. In the College of the Church, located in his native town, and in the Theological Seminary at Gnadenfeld, Silesia, he received his education. Even in early youth and while still a student, he had many hard experiences to meet. He took them all seriously. They ministered to growth of independent character and the slow but steady development of rich natural gifts. The manner in which he approached theological study indicated that he would not rest until personal assurance of salvation had been gained and clear, well-grounded convictions had been formed. For a dozen years

he labored with no small degree of success in the educational institutions of the Church in Germany, the last two, in the Theological Seminary, at Gnadenfeld. Then, after a year's experience as missionary in Jamaica, he was called to fill a vacancy in the Moravian Theological Seminary in America. His connection with this institution lasted but a year, the remainder of his life being given to educational labor in other institutions of the Church and literary pursuits. Prof. Hark was a man of imposing appearance. His fine, classic features seemed to be an outward expression of his real and intense enthusiasm for the classics and classical learning. He was a student of great care, of almost painful exactness and untiring industry. He was a keen, perhaps somewhat cold, observer of human nature. Not all understood him. Upon such as did draw near to him, he exercised a wholesome influence, for he was a man of considerate and unselfish disposition. His capacity for work and self-denial enabled him to carry on, to the end of his life, unwearying investigations with respect to the history of the Church. He was not intimidated by the mass of material that required sorting, ordering and collecting. Fruit of his labor consisted largely in classified material left for others to work upon. Some of it he gave out in essays and monographs which appeared in different periodicals, notably, in "Der Brueder Bote."* All of it manifested a scientific appreciation of truth and loyalty to fact, which will always present the past as it really was, and not as it might be imagined. Prof. Hark belongs, therefore, to the class of those who have given us an accurate representation of the Church's experiences, taught us their true meaning and correctly appraised their directive force for the future.

Prof. Herman A. Brickenstein was the son of John C. Brickenstein, formerly a member of the faculty of the Theological Seminary. He took the regular courses at Nazareth Hall and the Theological Seminary, becoming after graduation a teacher in the former institution. The six years spent in that employment revealed not only the fine talents with which he was endowed, and the studious habits which clung to him through life, but, also, those peculiar gifts of mind and heart and personal

*A magazine published in Germany, first as a bi-monthly, then as a monthly, from 1862-98, devoted to study of Moravian Church History.

manner which so strikingly qualified him for care and instruction of the young. After several successful years in the pastorate, he came to the Theological Seminary. Here he gave instruction in Greek in the classical department and lectured on Biblical Archaeology and Introduction to the Old and New Testaments in the theological department. For a short time, also, he assumed the duties of resident professor. His was a strong as well as richly gifted personality. His students profited under his tuition, as was to be expected from their being impressed with the conviction of his signal ability as a leader in thought and of his force of character as a leader in action. At the end of a year other claims made good their call for the service of his rare abilities. For many years he was connected in various capacities, part of the time as editor-in-chief, with "The Moravian." He helped this journal over a critical period in its history and did much by his practical thought, clear, vigorous style and fond devotion to the best interests of the Church to give it fine character, according to worthy literary standards. In the field of Liturgics and Hymnology he rendered valued services, in the compilation of forms of ritual and revision and elaboration of hymn collections. During nearly two decades he presided over the interests of Linden Hall Seminary for Young Ladies. Much in the internal and external character of that venerable institution remains as the fruit of his scholarship, cultured taste, sagacity and sound administrative ability. After forty-two years' service in the Church, he spent several years in Europe, in order to recover, if possible, health which had broken down under burden of years and of labors. The hope was entertained that his eminent abilities might again be utilized in the Theological Seminary, and he was persuaded to accept an appointment on the faculty, but he never regained sufficient strength to assume its duties.

Prof. J. Theophilus Zorn was of noted missionary parentage. Both his grandfather and father were missionaries, the latter in the island of Jamaica, where as "a man of abundant grace and excellent gifts, humble, affectionate and discreet, yet talented, laborious and energetic," he directed the affairs of the mission with wisdom and success till stopped in mid-course by the grim reaper. As has been the lot and good fortune of many missionaries' children, the son was educated at Nazareth Hall and then

took the course in the Theological Seminary. He taught for three years successively in each of these institutions, proving to be, especially in the latter, a man of scholarly refinement and influence. Subsequently, he spent a decade as missionary amid the scenes of ancestral labor and achievement in Jamaica. Thence he was called to assume the responsibilities of principalship of the Salem Female Academy, of the Moravian Church, in North Carolina, the affairs of which needed wise oversight, as the South was recovering from its desolating war. Many changes were inaugurated in the venerable school during the years of his administration. The new courses laid out and improvements brought about in the art department, while he was in charge, paved the way for the future prosperity of the Academy. He continued his educational work as Vice-Principal of Nazareth Hall and, having entered the ministry of the Episcopal Church, as head of a boys' school in Saratoga, N. Y. A veteran, full of years, but still possessing much vigor, he has not yet reached the end of earthly labors, being at present the rector of a church at Yonkers, N. Y.

Another body of men who put forth earnest effort to increase the efficiency of the institution, but against great odds, and with small immediate success, comprised the Board of Visitors, elected by the Synod of 1864. These men* addressed themselves to the double task of securing a larger percentage of pay students and enlarging the endowment. At one of their meetings, held June 29, 1864, after "a full, free and hearty discussion of the subject of the College Finances" they adopted a series of resolutions, fixing the charge for tuition at $36.00 per annum and offering inducements to congregations or other organizations to establish scholarships.† At another meeting, held May 2nd of the following year, the deliberations on the finances of the

*Their names are given on page 186.

†"The Moravian" of July 7, 1864, reports the resolutions as follows:

Resolved, 1. That the annual charge for tuition be $36.

2. That perpetual scholarships, at $600 each, may be granted to any Moravian congregation, or to any corporate society or institution of the Moravian Church; but said scholarships shall not be transferable.

3. That a scholarship for the College course of four years may be granted upon the payment of $120.

4. That all funds derived from scholarships shall be added to the College endowment, and only the income therefrom be expended.

institution issued in the recommendation to the Board of Trustees, to appoint a Committee of Three on Endowments. Such a committee was appointed, consisting of Rev. S. Wolle, the Rev. E. de Schweinitz and Prof. Huebener. In the nature of the case, but little could be done in the way of securing more students. The accommodations of the College building were limited and the small faculty was already overworked. No more was accomplished, therefore, than making the institution known in wider circles, which proved a benefit in the future, and increasing very slightly the number of students. As to the effort to increase the endowment, some interest was aroused, and at least one conditional offer made, all of which, however, bore fruit only in future years.

The finances of the institution occasioned the authorities not a little concern. The establishment of the College caused a yearly increase of expenditures, compared to former arrangements, of at least $2500. Enlarged endowment ordered by the Synod of 1858 did not meet half that amount. This entailed heavy drain on the resources of the Sustentation Fund of the Church, for the institution had no other source of regular income. Apart from a bequest of $92.50 from the estate of Maria Kendrick, received in 1865, the Endowment Fund was augmented by one significant gift. In the year 1858, the Salem Female Academy, of North Carolina, then in a prosperous state, donated one thousand dollars toward the fund. Coming from the Southern Province of the Moravian Church in America, this represented the first effort, happily not the last, to redeem the pledge contained in the resolutions of the Synod of 1856 of that Province:

"*Whereas*, We are strongly impressed with the absolute necessity of having the means for the education of our young men in Moravian Schools increased, more particularly, in order that a greater number may be induced to devote themselves to the service of the Church, and

"*Whereas*, The Synod of the Northern Province of our Church has taken initiatory steps towards the establishment of a Mora-

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5. That we will make a strenuous effort to increase the resources of the College by other methods besides the sale of scholarships.

JOHN C. JACOBSON, *Chairman*,
L. F. KAMPMANN, *Secretary*.

vian College, into which those of our youth, who wish to pursue a collegiate course, under the auspices of the Church, shall be admitted, therefore,

"*Resolved*, 1. That we rejoice at the prospect of the establishment of a Moravian College, for the American Branch of our Church.

"2. That we urgently recommend our Brethren and Sisters to take an active interest in the efforts about to be made for the endowment of such a college.

"3. That this Synod highly approves of the steps taken by our Northern Brethren, to enlist more general interest in our Theological Seminary, and in the encouragement held out to young men to come forward and qualify themselves for the service of the Church.

"4. That the interest we feel in the Theological Seminary is unabated, and should our financial condition improve (as we hope and believe it will), we think ourselves justified in saying to our Brethren in the North, that we shall cheerfully evince our interest, by continued and enlarged contributions towards its support."

It is not strange that the endowment enjoyed no further increase during this period. The financial history of higher education has always represented responsiveness to conditions obtaining in the community. Pecuniary condition of the country through most of these years was poor. In the poverty of the various districts and communities in which the Church was represented, it was only natural that the College and Theological Seminary should be poor.

Equipment of the institution profited in moderate degree by various liberal donations. Miss Lucinda Bagge, of Salem, presented fifty dollars to be applied to the laboratory. The authorities of the Bethlehem Female Seminary gave two hundred doldars towards the purchase of books and chemicals. From the Bethlehem congregation came appropriation at one time of two hundred and fifty dollars and at another of one hundred dollars for additions to the library and philosophical apparatus. Various individuals presented books.* By these means, together

*The Rev. Charles T. Seidel presented forty-four volumes of valuable books, the widow of the late Rev. Charles Dober also a number of volumes.

with the synodal appropriation, more than three hundred volumes were added to the library. While the gifts were small, many of them represented a noble type of church patriotism and Christian idealism.

This most interesting period was one of great hopes and severe trials, even as it was marked by strenuous effort and prayerful vigilance. At its end only moderate success crowned the noble plan and its high aims. Yet the plan was never surrendered. It was rescued whole and intact from successive waves of discouragement and disappointment that threatened to break upon and engulf it. And that was something. There was much to be deplored, much to be desired. It could not be concealed that a great deal was lacking in the system pursued, in the quality and range of the scholarship attained and in the mental training that was imparted. The courses arranged could not be as extensive and varied as at larger institutions. The professors were overworked. They were unable to do full justice to the subjects, upon which it was their duty to lecture. The life was in many cases so distracting and laborious that the professor welcomed the chance of exchanging his lecture-room for the ministry, and there were, in consequence, more changes in the personnel of the faculty than there ever should have been. To general students, such as were not destined to the work of the ministry—a number of such had been entered through the efforts of the Board of Visitors—the exercises of the college must have been irksome, or have seemed unprofitable for their ambitions, which amounts to much the same thing. Many of this class of students, therefore, remained but a short time.

Yet when it is taken into account how confined and confining the resources were, it is matter of grateful recognition that much, as actual results show, should have been accomplished in the departments of classical and theological education, that the graduates should have been men of no indifferent degree of culture, of very respectable intellectual attainments, of great practical usefulness in the office of the ministry and that any semblance of the plan of reorganization should have been maintained. Enough was achieved to assure the Church that ultimate realization of her hopes and views and desires was possible. These years of struggle and sacrifice, of sharp disappoint-

ment that often indicated where limiting of effort and concentration of energy were necessary, of sustaining hope that defined the goal ever more clearly, prepared the way for the period of firm and solid establishment and settlement that would eventually support the weight of future expansion and enlargement.

CHAPTER VII.

The Presidency of the Rt. Rev. Edmund Alexander de Schweinitz, S.T.D., 1867-1885.

Survival of the institution after a troubled history of three score years and its emergence in the twofold character of classical and divinity school are attributable to the distinctive character of Moravianism. They can be accounted for in no other way. First principle of Moravianism is unqualified subjection to the word of God. Its policy is shaped to the doctrines that the divine Lord of the Church is "Master" and that all leaders and members are "brethren." In a system so conceived, admitting of offices of instruction and administration for the maintenance of truth and order, the education of the ministry is not an incident but a fundamental necessity, for the ministry is under responsibility to make known the truth of God, to distinguish it from all vain imagination of men and to be ready truly "to judge all things." Fully persuaded of this requirement growing from fundamental principles, the membership of the Church was also convinced that for the Moravian Church to preserve her distinctive character as a Church it was of the utmost importance that young men destined for the ministry should be educated in her own institution of learning. For the preservation of the peace, purity, honor and prosperity of the Church it was believed to be essential that her ministers should be mutually acquainted and cherish fraternal confidence, should agree to perpetuate the doctrines, customs and form of the Church, all of which could be most effectively secured by maintaining a Moravian school of divinity. Hence, the question of permanently discontinuing the institution was never seriously entertained. Financial embarassments, however they thickened, were never allowed to force home upon the authorities the idea of disbanding.

A body of such constitution and conviction could be relied upon to provide for firm establishment and liberal endowment of its theological seminary, so soon as the demands of multi-

farious immediate needs had been met and the attainment of sufficient strength allowed. The opportunity had now come. Growth of the Moravian Church in America since the adoption of the modern constitution had been steady and consistent. At the synods of the Northern Province of the Moravian Church in America, church extension was receiving paramount attention. Consequent spread of the Church over vast territory was suggesting the mapping out of districts for proper subdivision of administration. Such a measure was consummated in 1870 and followed, in course of the succeeding years, by the creation of a Board of Church Extension, the raising of a permanent Church Extension Fund and the establishment of District Synods for local legislation. Internally prosperous, the Church was put into the mood for planning better things for the College and Theological Seminary by the brightness of the new day that dawned for the academic world in the last decades of the nineteenth century. People generally, the country over, were roused to an appreciation of intellectual concerns not before known. The North was rapidly recovering from the vast destruction of values occasioned by the Civil War, and educational establishments shared largely in the benefits of returning prosperity. Exploitation of national resources and the propounding of important scientific theories brought about the beginning of a scientific movement that, in the favorable conditions of the times, widened into a general intellectual revival. The impulse and direction thus given by inspiration from within and stimulus from without quickened the Church. It was inevitable that, eventually, they should declare themselves in improvement of her most important institution of learning.

The hopes and desires of the Church came to expression through a vigorous personality, distinguished alike for moral and intellectual parts. Filling of the vacancy, caused by the resignation of President Huebener, had by resolution of Synod been committed to the Provincial Elders' Conference.* Most happily, did their choice fall upon the Rev. Edmund de Schweinitz. For more than a decade his activity had been so interwoven with the history of the Northern Province of the Moravian Church in America that scarcely a measure in its working could be cited

*Journal of Provincial Synod of '67, Appendix, p. 110.

which did not suggest his name. For two more decades the same was to be true. Such was the case, because his position and efforts in the trying period of debate and decision in the fifties had caused his brethren to feel confidence in his principles and capabilities. He was a leader in every movement to secure greater efficiency of the Church. He was, moreover, no stranger to the institution. Within and without its walls he had, for years, co-operated with his brethren in every wise effort in its behalf. None fitter than he and none did more than he to give practical effect to the ideas of the Church and of her galaxy of worthy fathers on ministerial education.

The newly appointed president found but one member of the former faculty remaining, viz., Prof. William H. Bigler. Before the opening of the fall term of 1867, however, the trustees had appointed the Rev. Charles B. Shultz, principal of an academy for boys, at Chaska, Minn., and Edwin G. Klose, a teacher at Nazareth Hall, to fill the vacancies, and, before the end of the year, the Rev. W. C. Reichel, a former professor. On September 11, in connection with appropriate exercises conducted in the College Chapel, the Rev. Robert de Schweinitz, president of the Board of Trustees, formally installed the faculty, administering to the president and professors, in turn, the pledge of office, used for the first time on this occasion and since then exacted of every appointee to the Seminary. In the revised form of later years this pledge reads as follows:

"In accordance with synodical enactment, I now ask you, Bro. N. N., to answer the following questions:

"1. Do you abide by the sentiments and purposes which you solemnly avowed at your ordination as a Deacon and Presbyter of the Church?

"2. Are you resolved to make all your teaching in this Moravian College and Theological Seminary conformable to the truths and doctrines contained in Holy Writ, as received and taught in the Moravian Church?

"3. Do you promise to teach nothing that is contrary to the principles and regulations of the Moravian Church, as they are laid down by her General Synod?"

The Provincial Synod of 1867 had ordered the pledge to be

drawn up.* This body held it eminently proper, inasmuch as ministers of this Province of the Church are required to give public answer to certain questions at the time of their ordination, that those who are charged with instruction of candidates for the ministry should be similarly pledged, and, therefore,

"*Resolved*, 1. That a pledge of office be required from all those who are engaged as teachers and professors in the Moravian College and Theological Seminary.

"*Resolved*, 2. That this pledge consist in the public answer to a series of questions on points of Christian doctrine and discipline."†

Based on the principle that it is the right and a divinely appointed prerogative of the Church to decide what her appointed teachers shall teach, this simply stated pledge, definite yet no more ironclad nor repressive than the liberal doctrinal position of the Church, has insured fidelity of the Seminary to the denominational life of the Church as, also, scholastic liberty within the proper limits of doctrinal standards.

In the afternoon of the day of opening, the president and professors met. Regular organization as a faculty had now become necessary. Pursuant to synodal action†, various matters relating to course of study and students had been gradually shifted from the Provincial Elders' Conference to the faculty. Furthermore, the circumstance that President de Schweinitz was, also, pastor of the Bethlehem congregation, a position that made large claims upon him, made such an arrangement particularly desirable. The office of vice-president was created and committed, with certain duties as well as the general obligation to act for the president on occasion, to Prof. Bigler. Prof. E. G. Klose was appointed secretary and Prof. C. B. Shultz, librarian.

Under guidance of this able, though small, corps of professors the institution continued to prosper. In conjunction

*The Committee appointed to embody the series of questions proposed by Synod in a form of pledge consisted of the Revs. R. de Schweinitz, Sylvester Wolle, L. F. Kampmann, members of the Provincial Elders' Conference, and the Revs. Herman J. Titze, Henry A. Shultz and Edmund de Schweinitz.

†Journal of Synod of 1861, pp. 95, 102, 117.

**See Report of the President of the Moravian College and Theological Seminary to the Provincial Synod of 1864 and resolutions of that Synod.

with the Trustees, they examined into the system hitherto pursued and found it inexpedient to introduce any radical changes. The number of students offering for the ministry steadily increased, and there were not wanting such as applied for the classical training the collegiate department offered. It was arranged that each member of the faculty should teach in both departments. To Prof. W. H. Bigler were entrusted O. T. Exegesis and Dogmatics as well as English, Latin and Psychology, to Prof. C. B. Shultz, N. T. Exegesis, Church History and Greek, to Prof. E. G. Klose, Homiletics, Hebrew, Mathematics and Logic. President de Schweinitz lectured on the History of the Moravian Church and, for a time, on Pastoral Theology. During the year and a half of his renewed connection with the institution, Prof. W. C. Reichel relieved the other members of the faculty of much work in the classical department.

While it was now generally recognized, without any specific enactment on the subject, that frequent changes in the personnel of the faculty would be prejudicial to the character and best interests of the College and Seminary and that the principle allowing professors to make teaching the mission of their lives, in order to attain to the high standards of scholarship which their important position demands, should prevail, changes soon took place. At the close of the summer term of 1869, Prof. W. C. Reichel resigned his professorship. No successor was appointed. His recitation hours and lectures were divided among the three remaining professors. To enable them, in some sense, to do justice to the subjects in their care, new classes were from this time onward, for a long period, entered but once in two years. Motives of economy induced such an arrangement. A year later, Prof. W. H. Bigler retired from the faculty, in order to take up the study of medicine, and the venerable G. F. Oehler, superintendent of the domestic affairs of the institution, accepted a call to the pastorate. In place of the last named, the Rev. Clement L. Reinke, pastor of the Moravian congregation at Chaska, Minn., and principal of the academy for boys at that place, was appointed to fill the joint office of superintendent and professor, the title Resident Professor being restored. In the room of Prof. Bigler, the Rev. Augustus Schultze, Vice-President of the College of the Moravian Church, at Niesky, Silesia, was secured through the kind

offices of the Unity's Elders' Conference, the governing board of the entire Moravian Church. A further vacancy was caused, in 1871, by the removal of Prof. C. B. Shultz to the pastoral charge of a congregation in Canal Dover, Ohio. This vacancy was not filled, because it was thought that the institution, having at the time comparatively few students and having virtually been strengthened in its teaching force when the Rev. Clement L. Reinke assumed professorial duties in addition to filling the position of Superintendent of domestic affairs, could spare one of its professors for the pastoral service, then in urgent need of more men. No further changes disturbed the labors of the faculty for nearly a decade. Division of labor agreed upon by its members assigned to Prof. E. G. Klose historical theology, with the exception of Moravian Church History, on which President de Schweinitz continued to lecture, to Prof. Augustus Schultze, doctrinal and exegetical theology and to Prof. Clement L. Reinke, practical theology in the seminary department, while in the collegiate department English and the scientific branches were allotted to Prof. Klose, and Profs. Schultze and Reinke shared the labor of instruction in the classics, modern languages and philosophy. The next change that took place in the faculty was occasioned by the resignation, in 1880, of Prof. Reinke, who re-entered the pastorate. The Rev. Maximilian Grunert, pastor of the Moravian congregation at Emmaus, Pa., succeeded to his office and duties. Three years later, Prof. Klose, having taken charge of the Moravian Publication Concern, turned over much of his work in the classical department to the Rev. C. C. Lanius, who had received temporary appointment as a professor in the classical department. In 1884 the Rev. C. C. Lanius followed a call to other duties and his place was filled by the Rev. Albert L. Oerter, at the time Professor in the Young Ladies' Seminary at Bethlehem, Pa. In 1885 the burdens of the Publication Office constrained Prof. Klose to sever his connection with the institution entirely.

During the years of their connection with the institution, these men aided the President materially in shaping a constructive policy. This concerned academic details as well as the larger church and public relations. It involved the assuming of more modern and dignified forms and methods. It ordered to

harmonious working the relations which the institution sustained to the Church and to the public.

In 1868, a catalogue of the institution was published for the first time. It was a sixteen page pamphlet, containing names of the officers of the institution, brief statements concerning location, character, organization of the institution, the course of study, terms of tuition, boarding and lodging, as, also, a list of former students. Eight years later the catalogue was issued the second time. This edition, double the size of the first, gave the same information in more elaborate form and, in addition, a historical sketch, statement of resources, biographical notices of all the professors who had served in the institution, a list of members of the Board of Trustees from 1807 onward and a list of students by classes. Admirable arrangement and presentation of material in this edition are credited to Prof. E. G. Klose.

The scholastic year of 1868, noteworthy in other respects, was closed with exercises that for the first time took the form and name of a commencement. This was held in the College Chapel in the presence of trustees, faculty, students and invited guests. Praying of the Te Deum, reading of the first Psalm and singing were followed by the President's address, which treated of the mission, character and aims of the institution. Four of the students delivered orations.* These productions a chronicler of that day claimed to be of "very great excellence, indicating careful preparation and much originality of thought, whilst they were fluent and animated in the manner of delivery." In certain

*"The Moravian," July 30, 1868, gives the following account of the orations: "The first was delivered by George Winkler (Salem, N. C.), of the Freshman Class. His subject was 'Education,' treated under the following heads: 1. What is to be understood by education? 2. Mischiefs of Ignorance. 3. The Benefits derived from True Education. The second was by Max Hark (Nazareth, Pa.), of the Junior Class, subject, "Socrates as a Soldier," and pointing out the harmony between philosophy and practical life, and that the true aim of the former is to glorify and rightly direct the ordinary duties and work of man. The third was by Jesse Blickensderfer (Sharon, Ohio), of the Junior Class, on "The Importance of Education in a Republic," this text being applied 1. to the citizen in his exercise of the franchise, 2. in his service of the country in time of war, 3. as an office-holder, 4. as a juryman. The fourth was by William Vogler (Bethlehem, Pa.), of the Sophomore Class, subject, "Success," and pointing out as the conditions of the same, high principle in selecting the aim of life, pride in one's work, persistence and concentration of effort.

respects this function was not a commencement according to accepted academic standards. The orators were not all graduates, only two of them had completed their classical course—though spoken of as Juniors. No degrees were conferred. It was, however, stated by the President in his address that it had been determined to make use of the authority granted by the charter to confer the usual degrees and that the class then entering upon the study of theology would be the first to receive diplomas. With this in view a seal had some months before been adopted. Designed by the president and approved by the faculty and trustees, this consisted of a bust of John Amos Comenius, the great educator, occupying the center with the motto, "Via Lucis," borrowed from one of his educational treatises, underneath it, and the words, "the Moravian College and Theological Seminary, 1863" (the year when the institution received its charter) inscribed between the bust and the edge of the seal. The motto of the institution, engraved upon the device, "Via Lucis"—the way of light—contains remarkably enough, and evidently without previous design or purpose, one of the two words which are most common on the shields of American colleges, viz., "Veritas" and "Lux," the diffusion of the truth and the spreading of the light of knowledge being the great motives that have controlled, all over the land,in providing for higher education.

The first public commencement was held on July 19, 1870. The occasion was full of meaning. It united personal and scholastic, ecclesiastical and academic, official and student interests. It brought together a large gathering of people in the Chapel of the Moravian Church in Bethlehem. Four orations were delivered, three by undergraduates and the valedictory oration by a member of the graduating class.* One of the

*"The Moravian," July 21, 1870, in an account of the exercises gives the names of the orators and the themes upon which they spoke. The first oration was delivered by Elliott Schropshire on "The West," comparing the agricultural and commercial resources, the social and religious advantages of the West of our country with the East. Charles Steinfort delivered the German oration, on the theme, *"Die Todesstraffe,"* defending capital punishment. The third oration, subject, "Democracy," was by Charles C. Lanius, the speaker dwelling upon the influence of a democracy upon the character of the individual citizen and upon its effect on national

orations was in German. All the orations showed the results of careful training, alike by the modest manner of delivery and the thoughtfulness and originality displayed in content. The degree of Baccalaureus Artium was, for the first time in the history of the institution, conferred on the graduates.* The conferring of this degree, representing a certain educational process and result, was indicative of the fixing of standards in course of study and in attainment required of students, according to tradition that prevailed in American colleges in respect to the granting of degrees. On the same occasion the degree of Magister Artium was given to Prof. William H. Bigler, who had resigned his professorship to enter another profession.

Among later commencement occasions that of the year 1877 was noteworthy, as being on a more elaborate scale. Its exercises surpassed the ordinary standards of such academic occasions. For the first time, they included a Baccalaureate Sermon.† The character of the orations differed somewhat from those of former commencements, all the speakers on this occasion being members of the graduating theological class.** For the first time, also, the degree of Baccalaureus Divinitatis was conferred on members of the graduating class.*** Several

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character and achievement. The valedictory oration was delivered by Jesse Blickensderfer on the theme, "The Necessary Characteristics of a True Scholar," defining these qualities to be a teachable spirit, activity and energy, life long application and experimental Christianity.

*Members of the class thus honored were Jesse Blickensderfer, Max Hark, Joseph Hillman, William Hoch, Adolphus Lichtenthaeler and Augustus Rice.

†Delivered in the Church at Bethlehem, on the Sunday prior to the commencement proper, by the Rev. Edward Rondthaler, pastor of the First Moravian Church, of Philadelphia. Theme of the sermon, which was published in "The Moravian," July 5, 1877, was "The Glory of the Gospel," and the text Rom. 1:16.

**Five orations were delivered, on "Why Should a Man Become a Minister?" by George F. Bahnson, "What is to be Done?" (question applied to future career of graduates), by William H. Romig, "The Principles of the Evangelical Alliance," by John H. Clewell, "The Unity of the Brethren as a Union Church," by John Taylor Hamilton, and "The Influence of Idealism," by the valedictorian, Charles A. Ricksecker.

***These were Byron L. Spaugh, Henry V. Rominger, James E. Hall, John H. Clewell and George F. Bahnson, of Salem, North Carolina; William H. Romig, of Sharon, Ohio; Calvin R. Kinsey, of Fry's Valley,

months before, Prof. Schultze had, upon request, drawn up a new form of diploma, used on this occasion and ever since, for the degrees of Bachelor of Arts and Bachelor of Divinity, the form theretofore employed being no longer in harmony with circumstances and requirements.

Commencement, the "high day" of the scholastic year, furnished a natural opportunity for gathering of the alumni. They were generally well represented and participated in the Commencement dinners.* Out of this periodical assembling of former students grew the Alumni Association. Prof. Schultze and the Revs. J. M. Levering and C. C. Lanius were the prime movers in effecting organization, at the Commencement of 1884. The first officers were Bishop H. A. Shultz, President; Bishop A. A. Reinke and the Rev. J. Max Hark, Vice-Presidents; the Rev. William H. Vogler, Treasurer; the Rev. Augustus Schultze, Corresponding Secretary, and the Rev. J. Taylor Hamilton, Recording Secretary. It is a society based simply on the element

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Ohio; Charles A. Ricksecker, of West Salem, Ill.; Edwin C. Greider, of Bethania, North Carolina, and John Taylor Hamilton, of Lititz, Pa. The impressive address of the President to the graduates, in connection with granting the degree of Bachelor of Divinity, included, as guide for the future labors of the young men, five principles, terse, but full of meaning, set forth by John Hus, the immortal forerunner of the Unitas Fratrum, in the very words of the Reformer: "Sacerdotis officium un quinque consistet. Primum est, Evangelium Jesu Christi veraciter praedicare. Secundum est, pro populo incessanter orare. Tertium est, sacramenta Dei gratis conferre. Quartum est, in Sacris Scriptis studere. Quintum est, exemplum bonum alliis praebere." (The office of the ministry consists in five things. The first is to preach the gospel of Jesus Christ in all truth; the second, to pray for the people without ceasing; the third, to impart the sacraments of God gratuitously; the fourth, to search the Sacred Scriptures; and the fifth, to set a good example to others.)

*These functions, of a private and social nature, have always constituted one of the most pleasant features of successive commencements. The dinners have generally been modest and inexpensive affairs, but ever tending to promote good feeling and to cultivate that *esprit de corps* on which the welfare of an institution so largely depends. Detailed account cannot be given, for unwritten law has steadfastly forbidden "any reporter to recount the grave, the pathetic, the lively and the witty addresses, *geistreich und gemuetlich,* which are made when the foster-children of Alma Mater gather around her frugal but hospitable board and lay aside for the moment all distinctions of rank and service and are 'brothers in unity.'"

of graduation or some other tangible and honorable connection with the institution. It is designed to promote good fellowship of the members and the prosperity of the Alma Mater. It has proved a strong force serving the institution. At the end of the first year of its existence the Association contributed $160.00 towards current expenses and resolved that for the next year it would provide for special instruction in elocution. That such an organization should not have been formed earlier is not strange. For many years the institution had no stable habitation. The changes in professors had been frequent. Thus, in two most important particulars, the traditions and associations that give continuity and richness to collegiate life had been broken into, and its indefinable influences upon students, making them feel that they have a character to support and a standard to maintain, had been largely lost. By this time associations and traditions had had some opportunity to cluster about a home and professors of more extended service. The connection and sympathy of one class with another, of all classes with their Alma Mater had become stronger, and both the students and the Seminary were gainers thereby.*

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*As commencements were of biennial occurrence, the closing exercises of intervening years usually took the form of an Actus Oratorius—dubbed by the students a "Junior Exhibition"—held in the College Chapel and consisting, as a rule, of recitations, in Latin, Greek, Hebrew as well as English and German, and orations, interspersed with vocal or instrumental music. While not aspiring to the dignity of commencements, these exercises attracted interested audiences. Compared with modern, ornate academic occasions, they were very simple, but they brought before the public the practical results of thorough training. The last Actus Oratorius took place in 1891.—Of other functions that occurred during this period, the commemoration of the 200th anniversary of the death-day of Bishop John Amos Comenius deserves special notice. In view of his services as bishop of the Church, a promoter of the cause of Christ by all the means, which his wide acquaintance with prominent men in the national Protestant Churches of Europe and his warm and catholic sympathies opened to him, and his achievements as a schoolman and an educational reformer, this anniversary of his death could not be permitted to pass without some public rehearsing of his character and labors on the part of the faculty and students. Alumni united with them in paying tribute to his memory as a vigorous writer, originator of new methods, father of the modern encyclopaedia, practical Christian philosopher and Church historian. The commemorative celebration was held in the College building on November 15, 1871.—It should be added that up to this time it was generally held that

The Articles of Association of the organization read, according to the latest revision, as follows:

I. Name.

The name of this Association shall be The Alumni Association of the Moravian College and Theological Seminary.

II. Object.

The object of this Association shall be:

1. To further the interests of the Moravian College and Theological Seminary: a. By contributing to the best of our ability to its support, and diligently advocating its claims, and; b. By exerting ourselves to supply it with suitable young men to be prepared for the Moravian ministry.

2. To co-operate in maintaining fraternal fellowship, and in perpetuating the doctrines, principles and usages of the Moravian Church.

III. Membership.

The membership of this Association shall consist of active members and honorary members.

1. Active members.—The following classes of persons may, by signing these articles of Association and contributing at least Two Dollars ($2) annually to the funds of the Association, become active members: a. All the present and former professors of the Moravian College and Theological Seminary. b. All former students of the same who have completed the full classical and theological course. c. All former students of the same who, though they have not studied theology, have completed the full classical course. d. All former partial course students of the same who, though they have not completed the classical course, have studied theology in this institution.

2. Honorary members.—Any of the following classes of persons, other than those described above, may, upon the recommendation of the Executive Committee hereinafter named, by a vote of the majority of the active members present at a regular meeting of the Association be constituted honorary members: a. All former partial course students of the Moravian College and Theological Seminary, who shall pay at least Two Dollars ($2) annually to the Association. b. Such as have contributed the sum of One Hundred Dollars ($100) or more to the endowment fund of the Moravian College and Theological Seminary. c. Such as have donated

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Comenius had died in 1671, the date given by all the older authorities. In the year 1871, however, Mr. de Roeper, a lawyer residing at Naarden, where the remains of Comenius had been interred,—a small town on the Zuyder Zee, twelve miles east of Amsterdam—found among his father's papers the church register, the sexton's account book and other documents relating to an old French Reformed Church. After the figure 8 in the register, this figure being the only epitaph placed on Comenius' tomb, was this entry, "John Amos Comenius, the famous author of the Janua Linguarum; interred the 22nd of November, 1670."

books to the value of One Hundred Dollars ($100) or more to the library of the Moravian College and Theological Seminary. d. Such as shall contribute at least Ten Dollars ($10) annually to the funds of the Association. e. Such ordained ministers, not Alumni of the Moravian College and Theological Seminary, as shall pay at least Two Dollars ($2) annually to this Association.

IV. Officers.

The officers of this Association shall consist of a President, two Vice-Presidents, a Treasurer, a Corresponding Secretary and a Recording Secretary, who shall be elected by ballot at each general meeting, a majority of the votes cast being necessary to an election, absent members being entitled to a vote by proxy. These officers shall constitute an Executive Committee to carry out such measures as may be resolved upon by the Association for the furtherance of its object, and to transact such business as may be assigned to it by the Association.

V. Meetings.

A stated general meeting of the Association shall be held once a year on the annual Commencement Day of the Moravian College and Theological Seminary, or in connection with the closing exercises of the Summer Term of that institution.

At this meeting all officers for the ensuing year shall be elected, and only active members who are not in arrears for dues shall be entitled to vote.

VI. Funds.

All such part of the income of this Association as shall remain after the necessary current expenses have been defrayed shall annually be donated to the Moravian College and Theological Seminary.

VII. Change of Articles.

Change in these Articles of Association can only be made by vote of a majority of the active members, and after such proposed change has been discussed at a general meeting. If a majority of the active members are not present at such meeting the Executive Committee shall ascertain the will of absent members in such way as seems to it most feasible.

As matters of educational process and result, determining the proper rounding out of a student's career, were receiving attention, corresponding consideration had to be given to questions regarding admission to the institution. Difficulties presented by lack of proper preparation of applicants for classical or theological training had brought about the establishment of the Grammar School under the College roof. After 1870 it was found impossible to continue this school, owing to the demands it made on the professors. In order that no misconception might arise as to what would be expected of prospective students, the

Board of Trustees, in the following year, authorized the President to issue a statement of necessary qualifications for entrance.* According to this, admission was conditioned not simply on certain attainment, that might be more or less faithfully vouched for by artificial standards, but on satisfactory evidence of good physical health, thorough knowledge of the common branches of an English education, intellectual ability and good moral character. Candidates for the ministry had, besides, to give assurance of personal piety and a determination to enter the service of the Moravian Church. Many who wished to enter were unable to qualify under these regulations. This led the Provincial Synod of 1873 to order that "the Provincial Elders' Conference, the President of the Theological Seminary, and the Principal of Nazareth Hall in conjunction devise a plan for an organic connection between Nazareth Hall and the Theological Seminary, and carry out the same as soon as practicable." In due time such a connection was established. Basis of the arrangement was that candidates for the ministry who had not enjoyed a satisfactory preparatory training should receive such training at Nazareth Hall, up to a standard agreed upon by the authorities of the contracting institutions, the course of studies at the College to be so changed as to form a continuation and development of the preparatory scheme at Nazareth Hall. The plan proved to be of mutual advantage, the work done in the preparatory department being distinguished by the thoroughness characteristic of Nazareth Hall, even as it marked advance on the character of the work there done up to this time, and it enabled the College and Seminary to do its work more effectively. Preparatory classes, as they approached required standards, were regularly examined by the College faculty.

The course of study in the College and Seminary, up to the time of consummating the connection with Nazareth Hall, 1876-1878, remained in essential elements unchanged. In the earlier years of the period, owing to reduction of the number of professors and the continuance of the Grammar School, the scheme of studies was somewhat abridged. The classical training was no less thorough than it had been and compared favorably with

*See "The Moravian," Nov. 16, 1871, p. 182.

the standard of American Colleges, but, in the interests of saving time, of reducing the length of the theological course to two years and bringing the amount of work within the management of few men, it was considerably interwoven with theological studies. After the work of the preparatory department had been transferred to Nazareth Hall, the course could be widened out on lines previously laid down. While the professors were conservative, and rightly so, in determining whether new subjects of knowledge were proper subjects for teaching, development of the plan of studies was constant. By the end of the years now under review, it had grown to the proportion of the scheme here presented.

I. CLASSICAL DEPARTMENT.

1. Freshman Class.

Latin (5).*—Grammar, Sallust. Cicero's Orations. Composition.
Greek (5).—Grammar. Xenophon's Anabasis. Composition.
Mathematics (3).—Algebra. Geometry.
German (4).—Grammar. Compositions and Translations.
History (2).—Ancient History.
Archaeology (2).—Ancient Geography, Mythology, etc.
Rhetoric (2).—Compositions and Declamations.
Religious Instruction (1).—Christian Doctrine.

2. Sophomore Class.

Latin (5).—Livy. Virgil. Horace. Composition.
Greek (4).—Homer's Iliad. Plutarch. Composition.
Mathematics (2).—Trigonometry.
Hebrew (2).—Grammar. Genesis.
German (4).—Grammar. Composition and Translations.
History (2).—Modern History.
Natural Science (2).—Physics, Chemistry.
Rhetoric (2).—Compositions and Declamations.
Religious Instruction (1).—Christian Doctrine.

3. Junior Class.

Latin (5).—Cicero's Epistles. Tacitus. Composition.
Greek (4).—Plato. Sophocles: King Oedipus. Greek Philosophy.
Hebrew (2).—Grammar. Historical Books of the Old Testament.
German (4).—Compositions and Translations. German Mythology.
Natural Science (2).—Astronomy, Geology, (Zoology).
Philosophy (2).—Logic. Political Economy.
Anatomy and Physiology (2).

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*The figures in parentheses indicate the number of hours per week.

Rhetoric (2).—Essays, Orations. English Literature.
Religious Instruction (1).—Bible Study.

4. Senior Class.

Latin (4).—Tacitus. Cicero: De Natura Deorum.
Greek (4).—Sophocles: Antigone and Electra. Greek of the New Testament.
Hebrew (3).—Prophets and Poetical Books. Composition.
German (4).—Compositions, Translations, Addresses.
Philosophy (2).—Psychology, Moral Phylosophy.
Church History (4).—To the Reformation.
Rhetoric (2).—Essays, Orations. English Literature.
Religious Instruction (1).—Bible Study. The Moravian Church.

II. THEOLOGICAL DEPARTMENT.

5. First Year.

Introduction to the Old and New Testaments (4).
Old Testament (4).—History of Israel.
New Testament (4).—The Synoptical Gospels.
Church History (4).—From the Reformation.
Moravian Church History (2).—The Ancient Church of the Brethren.
Homiletics (2).—With written Sermons.
German (4).—Essays, Orations. Reading of German Authors.

6. Second Year.

Old Testament (4).—Isaiah and Minor Prophets.
New Testament (4).—St. John's Gospel. Epistles.
Systematic Theology (4).
Moravian Church History (2).—The Renewed Church of the Brethren.
Pastoral Theology (2).—With sermons written and delivered.
Liturgics (2).—Results of the General Synod. Provincial Digest.
German (4).—Essays, Orations. Reading of German authors.

Besides the usual class essays, the following were required: In the Junior Year, two Essays on Classical Subjects, one at the end of the Christmas, the second at the end of the Summer term; in the Senior Year, two essays, one on any subject of the year's study, the other on a subject chosen from Church History; in the First Theological Year, two essays, one historical, the second exegetical; in the Second Theological Year, two essays, one exegetical, the second on a subject relating to Systematic Theology.*

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*It should be added in this connection that, in 1876, Provincial Synod instructed the Provincial Elders' Conference "in conjunction with the President and Faculty of the Theological Seminary to arrange a four years' course of study or reading suitable for men desirous of entering the ministry of the Church, whose means and circumstances do not permit

Physical training came to be one of the elements of the regular course. It had never been quite neglected. For a number of years there had been some gymnastical apparatus in

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them to acquire the necessary education except by private effort," and further resolved,

"That an Examining Committee be appointed by District Conferences to examine such candidates previous to the convening of such Conferences, and report their progress to the Provincial Board.

"That such men, if in the judgment of the P. E. C. they prove suitable candidates for the ministry, be licensed to preach during the time of their preparation, but under no circumstances ordained until they shall have successfully completed their course and passed the required examination."

Such a course was arranged. The Church was then in need of more ministers, and it was determined in this way to make it possible for older men, possessed of the necessary gifts and graces, to enter the ministry. Very few, however, availed themselves of the opportunities the course offered. A syllabus, published in English and German, outlined the studies, as follows:

COURSE OF STUDY

For Men Desirous of Entering the Ministry of the Church.

ARRANGED FOR FOUR YEARS.

[N. B.—Those who wish to pursue this Course of Study, must be well acquainted with the common English branches.]

FIRST YEAR.

A.—July to December.

1. Rhetoric (Day's).
2. Ancient History, Oriental Nations (Rawlinson's Ancient History).
3. History of the people of Israel, up to the time of David. (Milman; read Stanley.)
4. Geography of the Bible (Coleman).

Write an essay on some subject taken from the history of Israel.

B.—January to July.

1. Rhetoric (Day's).
2. Ancient History, Greeks and Romans (Smith's Greece and Rome).
3. History of the people of Israel, to the destruction of Jerusalem, A.D. 70 (Milman; read Stanley).
4. Psychology (Day's; read Haven's Mental Philosophy).

Essay on some subject taken from history of Israel.

SECOND YEAR.

A.—July to December.

1. Logic (read Jevon's Elements of Logic); Science Primer Logic (read Whately).

the college yard. Interest in this form of education was quickened by the establishment of a gymnasium. Credit for inaugurating and carrying into effect this important project

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2. Moravian History, Ancient Church (Moravian Manual; Holmes' or Bost's).

3. Introduction to books of New Testament (Horne's Introduction).

4. Homiletics (Hoppin's; read Broadus).

Essay on some subject taken from Moravian History.

B.—January to June.

1. Moravian History, Renewed Church (Moravian Manual; Holmes' or Bost's; read Jackson's Translation of Spangenberg's Life of Zinzendorf, and Life and Times of Zeisberger).

2. Introduction to New Testament (Horne's).

3. Exegetical Study of the first three Gospels (Comprehensive Commentary; read Barnes').

4. Homiletics (Hoppin's).

A Written Sermon.

THIRD YEAR.

A.—July to December.

1. Church History, to the time of the Reformation (Kurtz's Manual; read Schaff).

2. Introduction to Old Testament (Horne's).

3. Exegetical Study: Genesis (Comprehensive Commentary; read Bush's Notes).

4. Moral Science (Wayland, or Haven, or Hopkin's Law of Love).

A Written Sermon.

B.—January to June.

1. Church History, from time of Reformation (Kurtz's Manual; read D'Aubigné).

2. Introduction to Old Testament (Horne's).

3. Exegetical Study; Epistle to the Romans (Comprehensive Commentary; read Barnes).

4. Exegetical Study: Prophet Isaiah (same as above).

An Essay on some passage of Scripture which is explained in different ways.

FOURTH YEAR.

A.—July to December.

1. Dogmatics: Theology and Anthropology (Van Osterzee's; read "Why I am a Moravian," and Spangenberg's Idea Fidei Fratrum.)

2. Exegetical Study: Gospel of John (Comprehensive Commentary; read Barnes).

3. Exegetical Study: Epistle to Ephesians and 1 Thessalonians (same as above).

belongs to Prof. E. G. Klose. He collected funds and by careful management kept the cost of the building, equipment included, under six hundred dollars. Its ground plan measured forty-one feet by thirty, and the height to the eaves, fourteen feet, to the ridge twenty-seven feet. In October, 1875, this structure, erected in the south-west corner of the college premises, was formally opened with appropriate ceremonies, singing and speech-making in the gymnasium being followed by a collation in the dining-hall.* Regular instruction in gymnastics began soon thereafter. This was given twice a week. Attendance of the students was required. Prof. Schultze, a trained gymnast, was the leader and inspiring zeal. His zeal, in endeavoring to make the educa-

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4. Pastoral Theology (Hoppin's).

An Essay on the Duties of the Ministry.

B.—January to June.

1. Dogmatics: Soteriology and Eschatology (Van Osterzee's; compare Moravian Catechism and Spangenberg).
2. Exegetical Study: Jeremiah or some Minor Prophet (Comprehensive Commentary).
3. Exegetical Study: 1 Epistle of John and Epistle of James (same as above).
4. Pastoral Theology (Hoppin's).

An Essay on a subject taken from Dogmatics.

*The interesting exercises began with a procession of Trustees, Faculty and Students to the gymnasium. All joined in singing the time honored "Gaudeamus Igitur." The President delivered a brief address, treating of the proper objects of a gymnasium and announcing that gymnastics would henceforth form a part of the regular course. Response for the students was made by Calvin R. Kinsey, a member of the Theological Class. J. B. Hammer, a Junior, of the Classical Department, followed with a German declamation, first used at the opening of a new gymnasium for the college of the Church at Niesky, in Germany, and beginning:

"Heil, edle Turnkunst, dir.
Turner heran! heran!
Stimmt nun machtvoll an
Ein neues Lied!"

At the collation, several addresses were delivered. Prof. Schultze, who was introduced as the "Gymnasiarch," spoke at some length on the benefits of gymnastics, dwelling on the pleasure afforded, the strength and dexterity gained, the beauty produced by harmonious action of soul and body and the discipline which taught the body that it is destined to be the ready servant of the soul.

tion of the body a worthy part of the education of the man, found reward in the physical proficiency to which students were brought, enabling them better to withstand the strain to which hard study subjects mind and body.

The education which the institution gave, now that its internal affairs were better ordered under completer organization, was not an education of books and formal teaching only. In the fine soil and wholesome atmosphere of improved conditions undergraduate interests thrived. They increased in number and grew into more complex forms. They were varied and divided the attention of the students. The resulting activities were largely under control of the students. From this administration was derived an important form of education, an education proceeding from good fellowship and intimate association of students here fostered, an education that comes from men mingling with men and that develops such qualities as courage, tolerance and courtesy.

The number of students fluctuated. At times there were few. Earnest calls addressed to the churches by the authorities to seek out young men well qualified for the ministry and send such as desired a thorough classical training were generally productive of an increase. In 1876 there were thirty-four students. With but few exceptions they were young men of fine qualities. Many of the candidates for the ministry were young men who had relinquished bright business prospects. They had counted the costs and deliberately chosen the service of the Moravian Church, knowing the privations to which they would be exposed. Some entered the institution after having followed other vocations and mingled with men in the walks of business-life. Their practical earnestness enriched the tone of college life. Comparatively few came for collegiate training only, yet they were a desirable and influential element emphasizing, by their presence and work, the worthiness of seeking knowledge of the truth for its own sake.

With fine spirit and praiseworthy unanimity these young men, hailing from various parts of the land, carried forward the forms of student activity formerly cultivated, indeed, even extended them so far as the contracted quarters of the institution permitted. Athletic interest was advanced. Base-ball nines were formed and match-games were played with contingents repre-

senting other institutions or organizations. Several public gymnastic exhibitions were given in the gymnasium. Music was cultivated for social and devotional purposes. A singing club, organized under the leadership of Prof. Schultze, flourished. It gave expression to the happiness and freedom of college-life. In 1874 the old Debating Society was superseded by the Comenian Literary Society, so named in honor of the illustrious John Amos Comenius. Its aims increased the literary opportunities afforded by the parent organization and included valuable training in parliamentary procedure. Twice or thrice a year the Society came before the public with literary entertainments. It became the most useful of student organizations. It has remained for years the chief centre of interest outside of the regular exercises of the College. Its esprit de corps is very distinct and well understood. The members have very generally been enlisted as champions of its pre-eminence. Its motto is "Perge Recte." Its exercises have always been performed with life and vigor.

In the community the students continued, with undiminished zeal, the several forms of Christian and benevolent work that had become accustomed to lean on them for support. The needs of one enterprise prompted them to extraordinary effort, that proved to be productive of results important in various directions. The opening of the West Bethlehem Sunday School under the auspices of the students has already been referred to in these pages. Regular organization of the Sunday School Association was brought about in 1861. For a number of years the sessions were conducted in a school house. The accommodations of this building were never satisfactory, and, at length, they proved to be quite inadequate for a thriving work. In 1883 it was determined to build a chapel. A committee was appointed to devise ways and means. All of its members were students of the Moravian College and Theological Seminary: Charles A. Haehnle, Chairman; Paul de Schweinitz, Treasurer; William H. Weinland and John Kilbuck. These young men set themselves the task of raising $1500.00 to secure grounds and erect a frame chapel. Their plans were discouraged, even by substantial Christian people. But they were not to be turned from their purpose. In course of a year, the twelve hundred dollars needed

to secure the provisional subscription of three hundred dollars of the Board of Trustees of the Bethlehem congregation were collected. On the occasion of laying the corner-stone, a member of the Church and liberal contributor to the cause engaged to furnish the additional money needed to rear the structure in brick, instead of frame as originally planned.* Upon completion of the Chapel, the students made themselves responsible for the holding of stated preaching services as well as the continuance of the Sunday School.† To the present day, this Chapel, since enlarged and renovated, is the home of a flourishing Sunday School, and public worship is now regularly conducted by one of the pastors of the Bethlehem congregation. The enterprise is a noble monument to the zeal and energy of the students. Of greater importance than the success it represents, however, were the encouragement and inspiration received by many people, then approached by the students, to liberal giving and the lessons learned by the students themselves in the practical work of Church extension.

More and more the class came into prominence as a central element in undergraduate affairs. The members of a class continued to be much thrown together, to grow into intimate association with each other as they passed from the timid, hopeful mood of beginners into a consciousness of clearly defined ambitions. During this period they had to adjust themselves to larger and more varied general student interests. They met them with the same feelings and under identical conditions. They entered together into struggles, shared the rewards of victory, the losses of defeat. Out of class relationships grew various customs. Within the class the individual student found much of his social life. The sentiment of the class wielded strong influence over him. The associations early formed often ripened with the sobering and maturing of mind to the fervor and intensity of life-friendships. All of it contributed to make the class capable of more firm and compact organization. And the class, in turn, contributed to the efficiency of the common life of the institution.

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*Mr. George Dixon who later built the Mary Dixon Chapel for Linden Hall Seminary, Lititz, Pa., in memory of his adopted daughter.

†Charles A. Haehnle had the honor of preaching the first English sermon in the Chapel and Prof. Schultze the first German sermon.

THE RT. REV. EDMUND ALEXANDER DE SCHWEINITZ, S.T.D.

Equally important with the internal building up of the institution was the ordering of its relations with the Church to consistent and mutually profitable working. As President de Schweinitz was eminently fitted for achieving the one so he was for securing the other. His strong hold upon the public and, especially, upon the Church gave him great power in behalf of the College and Seminary. Representative American Moravian that he was, he imparted to his brethren his own conception of the grandeur of the heritage possessed by the Moravian Church, awakened them to the opportunities of the Church in this land, that were real and inviting notwithstanding smallness of the Moravian body beside the imposing numerical dimensions of sister Churches, and convinced them that perception of the opportunities should not be without provision of the means to make practical use of them. He frankly and boldly disclosed the needs of the College and Theological Seminary to the churches and committed the institution to their fraternal keeping. He was very successful in canvassing for patronage and soliciting aid for various academic needs. He did much to bind together the Church and its school of classical and theological learning, so as to make each a source of strength to the other.

Under such an administration it was to be expected that the resolution of the Provincial Synod of 1867,

"That our congregations be called upon to make two collections annually for the benefit of the Endowment Fund of the Theological Seminary and College, or, in lieu of such collections, that a special effort be made by our pastors to induce their congregations to assume the total or partial expense of the education of one or more candidates for the ministry."

would in some way become operative. Indeed, the idea of systematically and regularly asking the churches of the Province to aid in supporting the College and Theological Seminary had been suggested by the President of the institution. At the Provincial Synod of the following year it could be reported that he had begun to present the cause of the institution to the churches either in person or by letter, and that he intended continuing to do so as opportunity might offer. Results were cheering. The congregations in Philadelphia and Lititz had promised each to support a student at two hundred dollars per

annum, the congregation at Bethlehem, two students, a member of the congregation at Salem, North Carolina, Mr. E. A. Vogler, one student, and the congregation at Lancaster had contributed one hundred and nine dollars toward the same purpose. Besides, $592.96 had come from various individuals or congregations toward increase of the endowment fund, a fund of $1000.00 had been established for the purchase of theological books, $275.00 had been donated for the purchase of apparatus and six hundred volumes, worth at least $1500.00, had been given to the library. Synod acknowledged with gratitude the effort made to increase the revenues of the institution and urged pastors to take up the two collections ordered by the Synod of 1867 on the first Sunday in Lent and on the Reformation Festival (Sunday nearest October 31).*

In the fall of 1869, the President felt that the purpose of the synodal resolutions could be best served by issuing a circular to the pastors, officers and members of the churches, which would set forth the condition and needs of the College and Seminary and present an urgent appeal. At the same time the then members of the Provincial Elders' Conference,† trustees of the institution, deemed it their duty to suggest officially, through the columns of "The Moravian," "the propriety of combining with the collections which the Synod has ordered 'supplications, prayers, intercessions and giving of thanks' for the College in general, and for its Theological Department in particular." This open letter * * continues, "To this end we recommend the 25th Sunday after Trinity, the 14th of November next, when the headship of Jesus over His Church will be the subject of special meditation among our people, as a suitable season for fulfilling this duty; and herewith affectionately ask you to unite on that day, publicly as assembled congregations, and privately, as families and individuals, in remembering before the Lord this important school of the Church."

Since that time the churches have each year been reminded, through official circular and open letter, of the duty of sending

*See Journal of the Provincial Synod of 1868, pp. 134, 137.

†The Rev. Robert de Schweinitz, the Rev. L. F. Kampmann and the Rev. Sylvester Wolle.

**To be found in full in "The Moravian," Oct. 21, 1869, p. 166.

earnest and able young men to the Seminary as candidates for the ministry and of properly supporting the institution. Bringing of the needs and purposes so strongly before the membership of the Church has had the effect of constraining many to offer themselves for the ministry and starting the flow of generous, sometimes copious, financial contribution. The Provincial Synod of 1870 ordered that the enactment calling for two annual collections be rescinded and that "the Trustees and President be authorized to institute one annual collection, and to designate the time for the same." Accordingly, the day was appointed from year to year, until the Provincial Synod of 1878, determining upon a systematization of collections, fixed the last Sunday of November as the day upon which the Church should pay attention to the needs of its College and Theological Seminary. That day has since been known and observed as the Day of Prayer for the College and Seminary.

Results of the first general collection in behalf of the institution were gratifying. With few exceptions the congregations responded to the appeal. The sum of $1961.53 was contributed to help defray current expenses, not counting special donations. At the Provincial Synod of 1873 it could be reported that the experiment had sustained the severe test of annual repetition, for in course of the preceding three years a total of $5221.55 had been raised toward defrayal of expenses, every congregation with a single exception—not including three new Home Mission enterprises which could not contribute for sufficient reason—taking part in the effort. Contributions of congregations could now be regarded as an established source of income. At the same time, special donations showed a gratifying increase. Furthermore, the Southern Province was stirred by the spirit of the effort and manifested anew its interest in the institution in a most practical way. For some time its annual contribution had been but $230.00. Its Synod of 1871 raised the amount to $1000.00, and its Synod of 1874 expressed itself with respect to the enterprise in the following manner:

"The Theological Seminary of the American Province at Bethlehem, Pa., also claims our liveliest interest. To it we look for the training of the ministers who are to carry on the work of the Lord, in the Church. Our Province has shown, in a practical way, its interest by the annual contribution, during the

past period, from the Sustentation Fund, of $1000.00 to the Theological Seminary, according to the resolution of the Provincial Synod of 1871. It is to be hoped that the Sustentation Fund may be able to continue to contribute this amount, in spite of its present greatly embarrassed condition."

In the years 1880-1884 the Sustentation of the Southern Province could spare but $500 for the College and Theological Seminary. This amount was, however, somewhat increased by the contribution of the Salem congregation.

After the lapse of a decade, when the annual effort in aid of the College and Theological Seminary had passed into the routine of Church activity, it became possible to rely on this source of revenue to such an extent that proposals looking toward financial independence of the institution could be entertained. The Sustentation Fund of the Northern Province of the Moravian Church in America was then in a very precarious state, owing to increased demands made upon it by a growing Church. For years, the College and Seminary had been a beneficiary of this fund. In April, of 1881, the professors expressed to the authorities their willingness to surrenderclaims on the Sustentation Fund. A month later the Provincial Elders' Conference could report to Provincial Synod then assembled, in the name of the professors, that "they are willing to try and carry on the institution merely with its own income and the contributions of the churches, making such retrenchments as the case will call for, seeking such an increase of voluntary gifts as it may demand, and bearing whatever personal sacrifices they may thus risk." The President endorsed the proposal, acknowledging the self-sacrificing spirit by which it was dictated. Synod expressed grateful appreciation of the act of the professors and accepted it, "provided that the educational interests of the Seminary will not suffer thereby." It, also, ordered that the premises should first be put in proper repair at the cost of a special appropriation from the Sustentation Fund, not to exceed the amount of five hundred dollars. The issue proved that faith and unselfishness had taken a correct measure of prospects. To the Synod of 1884 the faculty could report that "under the blessing of God our faith in Him and in our Brethren has not been put to shame. Reviewing the experiences of the triennial period, we are grate-

ful and give thanks; for by the exercise of strict economy, aided by the retrenchment which the resolutions of the Synod of 1881 rendered possible, we can report at least a partial success." The statement is couched in guarded language. It could not then be realized that financial independence had really been achieved. Yet such was the case. Never since that time has the institution received a penny from the Sustentation Fund. Self-maintenance had become possible, because the spirit of the faculty proposal had inspired the congregations to increase their annual contributions, averaging for the three years more than two thousand five hundred dollars, had induced individuals to interest themselves in gathering funds, had led the Boards of Trustees of the Bethlehem and Lititz congregations to continue their munificent donations and had enlisted the co-operation of various societies.

Of the last named one deserves special notice. Mindful of the example of the excellent woman whose praise is in the Scriptures and of those early Christians who were "full of good works," several members of the Bethlehem congregation formed "The Ladies' Sewing Circle" in 1880. Regular organization was effected, October 6, 1881. This society soon set for itself the special task of providing by its exertions an increased income for the manifold wants of the College and Theological Seminary. The membership, numbering ten at the beginning, has not been appreciably increased. At present there are sixteen active and ten honorary members.* But however small the circle may be, it has remained unbroken to the present time and has rendered appreciable aid to the object most strongly appealing to it. The value of its efforts appears in the fact that its disbursements, not including outlay for special occasions, reach the total of $3475.98, all for the College and Theological Seminary. Within recent years this organization has contributed not only, in its customary unobtrusive manner, to the

*The Circle has from the beginning worked under the leadership of Miss Carrie Stadiger. The other active members are Mrs. George Bealer, Mrs. Carrie Detterer, Mrs. Edward Gray, Mrs. George Grider, Mrs. Eugene F. Krause, Mrs. F. E. Lennox, Miss Eliza Luckenbach, Mrs. Frank Klinker, Mrs. C. L. Moench, Miss Eugenia Peisert, Miss Amanda Stadiger and Mrs. Winter Wilson. The honorary members are Mrs. Ashton Borhek, Mrs. Morris Borhek, Mrs. Sue Adams, Mrs. Eugene Rau, Mrs. Abraham S. Schropp, Mrs. William Luckenbach and Mrs. Orlando Desh.

outward needs of the institution but, also, to the dignity and delight of various academic occasions by its brilliantly conducted receptions. The Circle affords a striking example of what a few may accomplish by faithful perseverance in a good cause, year in and year out.

Equally significant with the amount of money received, during these years, for immediate expenditure, was the increment to the Endowment Fund. The total of contributions of churches for current expenses, for the period, was $32,225.99, the amount received for capital account was $39,679.80. This sum added to the productive funds of the institution, represents thirty-eight separate gifts, as reference to Appendix E will show. Most of the additions were small. Small, too, was the property held by the members of the Church. As their wealth was slight and insecure, all the more merit attaches to their gifts. The donations came, in the form of individual gifts, congregational contributions or bequests from various parts of the Province, the two largest amounts from Bethlehem. Mrs. Eliza Ann Richardson Yoder named the institution as residuary legatee in her will. Upon the settlement of her estate, the Endowment Fund was benefitted by the handsome sum of $27,600. Mrs. Yoder (m.n. Carey) had originally come from Maryland. Upon her first marriage and settlement in Bethlehem, she became a member of the Moravian Church. After the lapse of some years she joined the Methodist Episcopal Church, eventually, returning to the Moravians. She was a woman of prudent management and considerable business ability. She was liberal and assisted many good causes. Through friends of the College and Seminary she became interested in the institution and made it, in the manner indicated, the favored object of her good-will. Another significant bequest came from the estate of Mr. Samuel Riegel, of Bethlehem. Born in Riegelsville, Bucks Co., Pa., a village founded by his father, a member of the Pennsylvania Legislature, Mr. Riegel came to Bethlehem as a young man. In this community he prospered in business and became a prominent and honored citizen. He served several terms in town council. During the later years of his life a member of the Moravian Church, his attention and interest were attracted by her institution of classical and theological learning, with the result that he became one of its benefactors, for he bequeathed to the

Endowment Fund the sum of five thousand dollars. Benefactions of which schools of higher learning have been the recipients sometimes represent contributions of members of prominent families. Of the list of benefactors by whom this institution has profited, mention may deservedly be made of the Wolle family, from various members of which upwards of two thousand dollars have come to the Endowment Fund.

Support of the library of a college or divinity school has always been dear to citizens of a community or members of a church who appreciate important forces for great good. Through the efforts of President and faculty many such were interested in securing to the College more adequate library equipment. They represented widely different walks of life. It is a fact of profound significance that strong preachers, patient students, pious philanthropists and women full of grace came, with singular unanimity, bringing the same gift, good books for the use of the students. At the beginning of this period there were but two thousand volumes in the library, at its end, more than five thousand seven hundred and over six hundred pamphlets. Many of the new acquisitions were books of great value, especially those relating to the history of the Moravian Church. The additions did not come all, or mainly, at one time, but flowed in in a steady stream of small contributions.* Donors of the more considerable numbers of books were William Gunn Malin, Steward of the Pennsylvania Hospital, of Philadelphia; the Rev. Sylvester Wolle, of Bethlehem; Mr. John Jordan, Jr., of Philadelphia, and the widow of the late Bishop Bigler, of the Moravian Church. The name of John Jordan, Jr., became connected with the library in another way. In 1868 he established a fund of a thousand dollars, the interest of which should be devoted to the purchase of books for the theological department. Subsequently, he increased the fund to fifteen hundred dollars. This, the first of the special funds to be established, has rendered the library invaluable aid, in enabling it to gather up the records of the past and the wealth of the present to facilitate

*At the Synod of 1868 the addition of 629 volumes was reported, at the Synod of 1870, 932 volumes and 439 pamphlets, at the Synod of 1873, 334 volumes and 120 pamphlets, at the Synod of 1876, 426 volumes and 60 pamphlets, at the Synod of 1878, 350 volumes, at the Synod of 1881, 280 volumes, at the Synod of 1884, 54 volumes.

researches of true students. One thing more may be said of the library during this period. Its history is not only a record of enlargement and enrichment but, also, of increasing availability. In 1868, two rooms in the college building were fitted up to receive the library, and one of them as a reading room for the students, where in addition to the books on the shelves, they might find a number of newspapers and magazines.* Thus the library could come to be regarded as a treasure-house whose treasures were to be used as well as guarded.

Contributions were attracted, also, to the Students' Book Fund. Establishment of this fund came about through an appeal issued, in 1873, by Prof. Schultze and the liberal response with which it met among friends of the institution. Its purpose was to make possible the selling of necessary text-books to students at considerably reduced prices. Its practical usefulness made it, in course of time, an important accessory to the work of the institution. Laboratory apparatus, to the value of $275.00 could be purchased, this sum having been given conjointly by the Moravian Boarding Schools at Bethlehem, Lititz and Nazareth.

While equipment and resources were in divers ways improved and enlarged, the men constituting the faculty illustrated the supreme worth of personality in college teaching and government. This was the more emphasized, because in this period administration of the institution was committed more largely to its officers than had been the case heretofore. The faculty came to possess new powers. Its councils increased in importance and its recommendations were more highly regarded in the judgment of the Board of Trustees. Moreover, under the faculty government, each member of the body came to feel a certain independence in the conduct of his own department. This enabled individual professors to bring all the force and resource of their personality to bear on the affairs and work of the College and Seminary.

Concerning the vital influence of the honored President on the character of the institution, much has already been said in these pages. Edmund Alexander de Schweinitz was a son of the Rev. Lewis David de Schweinitz, Ph.D., a prominent Moravian

*See Journal of the Synod of 1868, p. 47.

divine, and a lineal descendant of Count Zinzendorf. Having completed his studies in the Moravian schools and College and Seminary in this country, he spent a year at the University of Berlin. There it was his privilege to stand on friendly footing with the great Neander. Doubtless, he imbibed from that celebrated professor much inspiration for historical research. Returned to his native land, he entered upon a service which for manifold effort and successful discharge of diversified functions stands unique in Moravian annals. While duties multiplied on his hands, his work was always well done. A conspicuous and mighty leader in the Church, he was a fine type of scholar as well as an able administrator and, therefore, an admirable President. A dignity that commanded respect, an accuracy that inspired confidence, an ardor that kindled interest, a kindness that won affection were embodied in the man. His mind was of the creative type, his will firm and vigorous, and in his moral nature the highest elements were knitted together. While he taught but little, his was a personality to inspire young men engaged in the quest of knowledge and preparing for noble callings. To his multifarious labors he added the work of writing. Besides his maintaining long connection with "The Moravian," his numerous contributions to encyclopaedias, his monographs on "Systematic Beneficence," on "the Moravian Episcopate" and on "The Financial History of the Sustentation Fund," and his valuable articles in "The Transactions of the Moravian Historical Society," he compiled two editions of "The Moravian Manual." His most considerable literary works, however, were "The Life and Times of David Zeisberger" and the first volume of "The History of the Unitas Fratrum," the former a classic of biography that stands high in American literature, the latter, the only adequate account of the Ancient Unitas Fratrum yet published. In the year 1871 the degree of S. T. D. was conferred on him by Columbia College, New York, in appreciation of his literary and scholastic labors. During his administration significant tendencies and movements had their beginning. The great results that were accomplished, which in turn became formative forces, very largely account for development of the College and Seminary into present form and organization on the present basis. After his retirement from the presidency, Bishop

de Schweinitz, who may justly be called the great organizer of the Moravian College and Theological Seminary, continued, for a time, to lecture to the students on the History of the Moravian Church. Thus, and in the capacity of a member of the Board of Trustees, he remained in connection with the institution up to the time of his death, which occurred in 1887.

Zeal and energy of the professors helped to make this administration illustrious. Work of certain of them, not treated of elsewhere, rightly claims attention here. Prof. Edwin G. Klose stands high in the list, alike for length and ability of service. Born of missionary parents, in the Island of St. Kitts, British West Indies, he was educated at Nazareth Hall and in the College and Theological Seminary. After having served as a teacher at Nazareth Hall for several years, he was appointed a professor in the College and Theological Seminary in 1867. He was only twenty-two years of age when he was called to this important position, in which over seventeen years of his life were given to the service of the Church, a longer time than that of any professor in the Seminary from its foundation to that time, except that of President de Schweinitz. The disadvantages of youth and inexperience were offset, when he entered upon this work, by the energy of character and indomitable perseverance which were among his marked characteristics and by talents of a high order with which he was endowed. He embodied a high type of scholarship and his character represented a virile type of manhood. Superficiality in either knowledge or principles he scorned. In him honesty, thoroughness and accuracy were virtues at once intellectual and ethical. He was particularly gifted as a mathematician and well versed in the classics and classical lore. His natural inclination to an analytical and philosophical study of history became increasingly valuable, with maturing years, to successive classes. Toward the close of his career, he began to give the young men who were preparing for the ministry the benefit of much careful and thorough study in Moravian Liturgics. During the last years of his professorship, the exigencies of Church service required him temporarily to engage in other pursuits and, eventually, claimed him entirely for other work. As Secretary of Publications and member of various boards and committees, he brought the strength of his personality and the soundness of his judgment to bear on many

Church problems and interests. Concerning his identification with the educational work of the Church through the long period of his professorship, one who had studied under him paid him the following tribute at the time of his decease, "Eminently gifted as an instructor, in Latin and Rhetoric and Church History in particular, his former students will think affectionately of him as one whose judicial mind was distinguished for a spirit of fairness and precision, as one who had the gift of interesting them in that which called forth his own interest and of stimulating them to do their very best in mastering the tasks he assigned. Beneath the surface severity of professorial exactness, as they learnt to know him intimately, they found a warm fraternal sympathy. Indeed, it was in the educational sphere, which he himself ever regarded as his own true life-work, in which he took the delight of a born teacher, and to which he ever referred with satisfaction in hours of reminiscence."

Prof. Charles B. Shultz was the grandson of missionaries and the son of an honored Bishop of the Moravian Church. Educated at Nazareth Hall and the Theological Seminary, he continued his studies at Yale College, at the Universities of Berlin and Tuebingen and in the theological seminary of the Moravian Church at Gnadenfeld, Silesia, Germany. He was well trained for educational work. Having taught for two years in a school of the Church in England and at Nazareth Hall, he became principal of an academy for boys at Chaska, Minn. Thence he was called to a professorship in the College and Theological Seminary. Here he labored faithfully for four years, undertaking instruction in various branches, especially the languages. His charming personality and lovable disposition exerted wholesome influence on the students. Subsequently, he was engaged for a number of years in educational and pastoral activity, at one time giving part of his attention, for a short period, again to the College and Theological Seminary. While he was principal of Linden Hall Seminary for Young Ladies, Ursinus College conferred the degree of Doctor of Divinity upon him. After a service of some length and varied experiences, he is enjoying well-earned rest. His interest in behalf of the institution is still active through the New York Alumni Association of the Moravian College and Theological Seminary.

Prof. Clement L. Reinke, son of Bishop Samuel Reinke, one of the first students of the Theological Seminary, was, also, a graduate of Nazareth Hall and of the College and Theological Seminary. Before returning to the latter institution as a professor, he had been successfully engaged in educational and pastoral work for a decade and a half. He was well qualified to undertake lecturing on the practical theological branches and teaching of the languages, for he was a spiritually minded and scholarly man. He brought to the Seminary an excellent reputation for piety and orthodoxy. This and his kindly and genial spirit were the features of his personality that most influenced the students. It was impossible for them to be witnesses of his daily life without being deeply impressed by the strength of his devout feelings and his conscientious devotedness to his work. In his intercourse with the students he illustrated the truth of the observation that the heart has its arguments as well as the understanding. After nine years of faithful labor in the institution he re-entered the pastorate, being, several years later, consecrated a bishop. During all of his active service he was very earnest in his advocacy of experimental religion and in inculcating the necessity of forming the churches to a higher type of spirituality. He exhorted and prayed continually for more boldness and energy in discipline and more conformity to the letter and the spirit of the Church's constitutional requirements. During the years of well-earned retirement he has not ceased from sincere effort in these directions.

Prof. Maximilian Eugene Grunert was educated at the schools and the College and Theological Seminary of the Church in Germany. He was the son of a merchant. Having served in the schools of his native land as a teacher for a short time, he came to this country. He filled different positions in the Southern Province, being connected with the Salem Female Academy as assistant principal and principal for twenty years. He piloted that venerable school through the re-construction period, after the Civil War, a time when the struggle for existence was intense. Under his wise and careful administration the school was enabled to continue when many other institutions were obliged to suspend. After severing his connection with the Academy, he took a pastoral charge. In two years time, however, the educational interests of the Church claimed him again, for he

was appointed Resident Professor of the College and Theological Seminary. To this institution he devoted the last seven years of his active service, which embraced thirty-five years and was joyfully and zealously rendered to the glory of God and the good of his fellowmen. His was a personality of remarkable qualities and high attainment. He was a ripe scholar, a trained and original thinker. As a teacher of languages he excelled. Vigorous-minded, he was, also, possessed of good judgment and common sense. This, combined with his fervent attachment to the plain truth of the Gospel, with his simple, unostentatious piety and true humility fitted him admirably for guiding students in consideration of the many questions of practical theology. His students remember that often his instructions were couched in naive statement or quaint epigram, yet they were unfailingly suggestive and wise. He was not only a learned divine, he was, also, a truly evangelical minister. His preaching admirably illustrated his own maxim that a good sermon should contain "a little of instruction, a little of comfort and a great deal of Christ." His preaching was adapted to instruct, to awaken and to console. His sermons were admirably fitted to arouse sinners and, at the same time, were so enriched with the fruits of Christian experience, that God's people were greatly edified. His messages were full of Christ and pervaded by a delightful experimental element and spiritual unction. As a man, he was of a genial and happy temperament, of guileless simplicity, of kindly disposition. He died a year after his retirement from the responsible position he held in the institution. Memory of his delightful personal traits and faithful admonition still lives in those who came under his care and instruction.

Two men were called upon to render emergency service in the institution. With fine spirit they took up work in the classical department, which the professors, with their many duties within and without the institution, were unable to do. Members of the faculty welcomed the assistance of the Rev. C. C. Lanius when he readily responded to the call in 1883. He had for ten years been engaged in the service of the Church, particularly, in home missionary activity, of which cause he was a true friend. He was known to be a man of unselfish and hearty devotion to the work of the Church. He was painstaking and conscientious in his approach to every problem that met him in his work. His

personality was attractive, for in his intercourse with men he was candid and open, frank and loyal. He could and did bring wholesome influence, drawn from his experience in the ministry and the resources of his character, into the life of the students. At the end of a year he followed a call to the pastorate. The last five years of his life were again given to educational work of the Church, in the capacity of principal of Nazareth Hall. His administration of the affairs of that institution was characterized by exceeding care and deserved success.

The Rev. Albert L. Oerter followed the last named, taking the same work in the classical department. The labor which this entailed he added to his duties as a professor in the Young Ladies' Seminary, at Bethlehem. A scholarly man, of wide experience, gathered in the pastorate, in the schools and the publication office of the Church, he was able to render most acceptable service at this time and under similar circumstances, almost ten years later. Students of his classes valued the clearness and thoroughness of his instruction and hold him in affectionate remembrance for his genial and kindly disposition. After long and varied service, he is enjoying the well-earned benefits of retirement.

Surely, the seal of heaven was upon the work of these years. The place of abode of the institution having been for some time settled, something of the spirit of a College and Seminary could be infused into it. It could be built up internally, so that its work and character might be properly adjusted to the demands of the times, to the requirements of accepted standards in higher education, to the special needs of the Moravian Church in this country. True understanding between the Church and the Seminary and the binding of indissoluble ties of intimate relationship based on mutual dependence, fully recognized, could be effected. The Church gratefully acknowledged the increased efficiency of the institution and frankly owned her indebtedness to it. The Church was open to persuasion to shoulder her obligations toward the divinity school, because her own rapid growth had made the call for ministers the more urgent, because the demands made on those who clothed the sacred office were so peculiarly imperative, as regards their intellectual and spiritual power and training, because the requirements of the times pointed to men fully equipped for the conflict with error

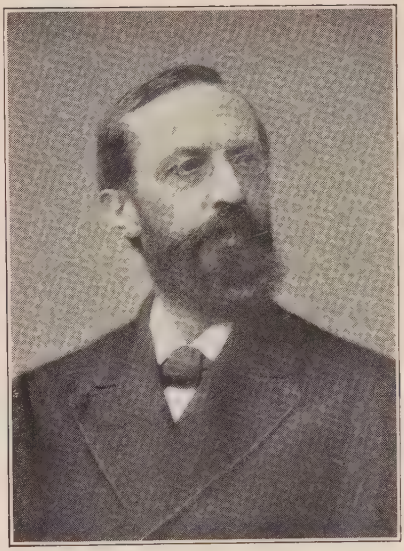
and infidelity, with the excessive worldliness and heartlessness of modern life, because the course of modern thought and feeling, so liable to encounter dangers within and without the Church, filled the seriously minded with anxiety that the accredited messengers of the Church should in these momentous times be men wholly fit for their office. Thus it became possible to successfully inaugurate the plan of drawing financial support directly from the churches. Previously, there had been earnest and prolonged endeavor for securing great results in moral and intellectual character through small pecuniary forces. Now, the institution was to be more liberally supplied with necessary means in order to secure what the Church might honorably require. It was generally admitted that the words once bluntly spoken by a man of wide experience of life were true, "A church that does not support its Seminary does not deserve to have a Seminary, and scarcely deserves to live." Members of the Church felt that they needed to do fairly by the College and Theological Seminary. They were persuaded that so much progress had been made in recent years, that the best things could be looked for, if the Church would do her best.

CHAPTER VIII.

The Presidency of the Rev. Augustus Schultze, D.D., L.H.D., to the Centennial, 1885-1907.

The firm establishment and substantial organization of the Moravian College and Theological Seminary formed the best security that has yet been given of the permanence and aggressiveness of Moravian activity in America. This is in harmony with the logic of real relations, illustrated on many a page of the history of Christian civilization. The prosperity of the ancient Unitas Fratrum, or Moravian Church, is not more plainly shown by the rescue of the Word of God from its dark covering of ceremony and superstition than by the foundation of schools, colleges and theological seminaries, firmly laid alike in scholarship and government. The track of the great Reformation of the sixteenth century is clearly marked in the countries of its prevalence by the establishment of institutions of popular and higher learning. Impartial judges do not fail to trace much of the glory of New England's early enterprise and advancement in both general and special education to the religious influences, pure and unmixed, that came thither from Scotland, England and Holland, transferring to American shores the progress and spirit of their institutions in the persons of their educated and godly ministers and instructors. In its own way, the movement which, under the blessing of God, carried this College and Seminary into assured life was full of promise for the American field of Moravian activity. Appeals through the pulpit and the press, vigorous personal efforts repeated again and again, on the same ground, and all the influence of ecclesiastical appliances had gone into the effort to bring it about. It came at last, presenting great opportunities to the Church and to the College and Theological Seminary.

At all times, institutions of learning ought, in their selection of presidents, to be guided by the special demands which should be met in the personality and service of the chief executive officer. Under the conditions of the time, full alike of promise and peril, the choice of a successor to the Rt. Rev. Edmund de



THE REV. AUGUSTUS SCHULTZE, D.D., L.H.D.

Schweinitz, S.T.D., fell most fittingly upon the Rev. Augustus Schultze. A professorship of fifteen years had given him intimate knowledge of the needs and capabilities of the institution. Close acquaintance with the problems and aspirations of the Church he had acquired by careful observation and through the practical duties that devolved upon him as a member of the Provincial Elders' Conference. The elements which made his professorship noteworthy and the elements which rendered his service to the Church valuable, were the elements which contributed to the usefulness of his presidency. It was known that to fine scholarship and a broad intellect he joined tender sympathies and a cheerful temper. He had cultivated sympathetic understanding of the prospects and requirements of the Church in this country. Such expectations as could be based on these facts have not met with disappointment during the long period of his presidency, the continuity of which represents consistency and acceptableness.

On assuming the duties of his office, the President found but one of the former professors in the faculty, the Rev. Maximilian Grunert, the Resident Professor. There were not wanting, however, then or later, strong men to fill vacancies on the teaching staff. Henry A. Jacobson, a teacher at Nazareth Hall, accepted appointment as assistant professor in the classical department, and the Rev. C. B. Shultz, formerly a professor in the institution and at this time in temporary retirement, assumed the duties left unprovided for by the resignation of the Rev. Albert L. Oerter. The President and the Resident Professor shared the bulk of the work in the theological department, the former delivering lectures in Old and New Testament Exegesis and Dogmatics, the latter in the practical theological branches and Introduction to the Literature of the Old and New Testaments. Prof. C. B. Shultz lectured on Church History, and Bishop Edmund de Schweinitz continued to lecture on the particular history of the Moravian Church. In the collegiate department the President and Prof. Grunert divided the labor of instruction in the classics, history and philosophy, Prof. Jacobson became responsible for the sciences, German and English Literature, Prof. Shultz, for Rhetoric. In the summer of 1886, Prof. Grunert retired from service on account of ill health. The Rev. J. Taylor Hamilton, formerly pastor of the Second Mora-

vian Church, of Phialdelphia, and then holding an ad interim appointment as assistant to Secretary of Publications, succeeded to the office of Resident Professor, taking the work of his predecessor in both departments, with the addition of Moravian Church History when Bishop de Schweinitz discontinued his lectures. At the close of the year 1889, Prof. C. B. Shultz resigned on account of his appointment as Superintendent of the Moravian Parochial School at Bethlehem. The Rev. F. W. Detterer, editor of "Der Brueder Botschafter," the German official organ of the Moravian Church in America, assumed his duties, serving until the early part of the year 1892, when he was obliged to retire because of ill health. Prof. Albert L. Oerter, of the Young Ladies' Seminary, who had taught in the College and Seminary from 1881 to 1885 again came to the assistance of the authorities by filling the position made vacant by Prof. Detterer's removal. Prof. Oerter assisted the faculty, while continuing his work in the Young Ladies' Seminary, until 1893. In that year the Provincial Synod entrusted the care and management of the Moravian College and Theological Seminary, together with its estates and properties, to a newly-created Board of Trustees, composed of thirteen members, representing the various Districts of the Northern Province, and an Advisory Board of five members, representing the Southern Province. This Board nominated to the Provincial Elders' Conference for office in the institution the following: The Rev. Augustus Schultze, President; the Rev. J. Taylor Hamilton, Resident Professor; the Rev. Herman A. Brickenstein, for many years Principal of Linden Hall Seminary for Young Ladies, at Lititz, Pa., Professor, the Rev. Jesse Blickensderfer, formerly Principal of the Young Ladies' Seminary, of Bethlehem, Pa., Professor, and Henry A. Jacobson, Assistant Professor. The Provincial Elders' Conference confirmed the nominations. Prof. Brickenstein never assumed the duties of office, ill-health forbidding. In 1894 Henry A. Jacobson was appointed a professor. Those who had been members of the faculty previously continued the work in which they had been engaged, being, however, relieved of certain branches by Prof. Blickensderfer, the new member of the faculty, to whom were committed Introduction to Old and New Testament Literature and Old Testament Exegesis in the theological department and mathematics in the

classical department. In 1896, the Rev. W. F. Bade, who had served in the pastorate a short time, was appointed an Instructor, the teaching of Greek and German mainly being assigned to him, and Charles D. Kreider, a former student who had taught for six years at Nazareth Hall and then returned for the purpose of studying theology, agreed to teach chemistry and mathematics in the classical department in compensation for his theological training. A year later Prof. Blickensderfer left the faculty and, in 1898, Instructor Bade was appointed a professor, delivering lectures in Biblical Introduction and Old Testament Theology in the theological department and giving instruction in Hebrew, English and German in the classical department. In the summer of 1902, Prof. Bade resigned his professorship and the Rev. Albert Haupert, pastor of the Moravian congregation at Watertown, Wis., was appointed to succeed him. In the next year, Prof. J. Taylor Hamilton having been elected a member of the General Mission Board of the Church and Prof. Henry A. Jacobson having resigned, the Rev. Howard E. Rondthaler, pastor of Christ Church, Salem, N. C., and the Rev. W. N. Schwarze, Director of the Buxton Grove Moravian Theological Seminary for Native Men, Antigua, British West Indies, entered the institution as Resident Professor and Professor, respectively, the former taking charge of practical theology in the theological department and Latin and Science in the classical department, the latter, Historical Theology and Sociology in the theological department and Greek, English and History in the classical department. Two years later Prof. Haupert re-entered the pastorate. The Rev. S. H. Gapp, pastor of the Moravian Congregation at Nazareth, succeeded to his position and duties. In the same year, 1905, Clarence E. Clewell, E. E., became an instructor in mathematics and physics, continuing in this position until 1908. There were no further changes prior to the Centennial celebration. In 1909 Prof. Rondthaler accepted a call to the Presidency of the Salem Female Academy and College, Winston-Salem, N. C., Prof. W. N. Schwarze succeeded him as Resident Professor and Secretary of the Faculty, taking charge at the same time of Homiletics and Liturgics in the theological department, continuing lectures in historical theollogy and relinquishing certain branches in the collegiate department. Prof. A. G. Rau, Superintendent of the Moravian Pa-

rochial School, at Bethlehem, Pa., was, in the same year, elected a professor, to have charge particularly of the Sciences and History, and appointed Dean of the College, the creation of the latter office involving clearer distinction between the theological and classical departments than has heretofore obtained. In the same year, the Principal and Trustees of Nazareth Hall, pursuant to a magnanimous offer made at the Provincial Synod of 1908, engaged to furnish half the salary of a professor, provided more attention should be given to pedagogy and related branches, with a view to meet more effectively the demands of the times on future preceptors at the venerable academy for boys. Agreeable to this proposition, the Comenius Chair of Pedagogy was created and committed to Prof. S. H. Gapp, who had up to this time given special attention to the subject of pedagogy. This accomplished, the Trustees saw their way clear to the appointment of a fifth professor. The Rev. Walter V. Moses, pastor of the Moravian congregation at Uhrichsville, O., has, upon their call, entered the faculty.

Under the administration of these men the institution has fulfilled with ever-increasing efficiency its mission as a strong agent for education and source of supply of the ministry of the Moravian Church in America. In the selection of professors the authorities have, during this period, exercised greater care than ever before. They have regarded appointment to office in the institution as permanent and as constituting, in the case of the younger men, at least, a call to life-work. Changes have generally come without the will and doing of the Trustees and the Provincial Elders' Conference. As a consequence, the offices of instruction have usually been well filled. The standard of exact scholarship has been raised and that of broad and general scholarship has begun to take on refined relations. Under the instruction and inspiration of the professors great results in character and scholarly attainment have been achieved and will, undoubtedly, continue to be accomplished.

From the beginning of this administration proper equipment of the institution engaged earnest attention. One more effort was made to partially cover the bareness of the old building. Some of the alumni started a movement, in 1888, to improve the College chapel. They felt that this room, used for religious and literary and academic exercises, should be more credit-

ably furnished. One of their number subscribed sufficient money for new and comfortable settees to replace the ill-fitted relics, whose utility, like Othello's occupation, had long since gone. Others supplied the means for thorough renovation. As a result, the Chapel became the one part of the building that was furnished with an approach to modern comfort and good taste. This action of the alumni did not signify an easy avoidance of the fact that one of the great and imperative needs of the institution was a new home. They were among the very first to give it serious thought. Their effort in behalf of the Chapel disclosed more fully the utter hopelessness of the rest of the structure, whose radical defects could be thus specified: "It has only one class-room at all worth the name; its library is entirely too meagre for the books owned by the institution; its dormitories are difficult to ventilate; its arrangements for the rooming and boarding of the household are almost a disgrace." A severe arraignment! But the facts amply supported it.

It had been felt for some time that the institution should be domiciled in a more dignified and suitable home. The Provincial Synod of 1867, as some of its resolutions show, had been sensible of this need. "The Moravian" and "Der Brueder Botschafter" had taken up the subject in their columns. But neither synodal action nor editorial agitation had so far effected anything. The appeals of the College and Seminary had been lost amid the cry and clamor of other causes for immediate help. Now there seemed to be readiness and opportunity to attend to the wants of this institution. At its meeting in June of 1887, the Alumni Association set aside $100.00 as the nucleus of a Building Fund. This action was without any marked demonstration. Yet it was most significant that the first contribution toward new buidings should have come from the alumni and that their action should have aroused sympathetic interest. Several months later a friend in Wisconsin added a hundred dollars to the fund. Smaller gifts came from various parts of the Province, and at their next meeting the alumni duplicated their original gift, swelling the fund within a short space of time, and without any special effort, to more than five hundred dollars. The Church was ready for the appeal. This the Provincial Synod of 1888 felt. Its action in the matter was the following:

"*Whereas,* The building of the Theological Seminary is unfit and inadequate for the purpose for which it is intended, and,

"*Whereas,* the Church has for a long time felt the necessity for providing a more commodious building for this, her most important institution of learning, and,

"*Whereas,* a Memorial was presented to this Synod by certain brethren in Minnesota, praying that the Theological Seminary be removed to Gnadenhuetten, Ohio, and in accordance with this memorial, the congregation at Gnadenhuetten has offered a suitable site for a Theological Seminary, therefore,

"*Resolved,* That a Building Committee of Five, of which the President and the Resident Professor shall be members, be appointed by the Chairman at his leisure, which shall, in conjunction with the Provincial Elders' Conference inquire into the expediency of disposing of the present building and site, and erecting a new building in some suitable locality.

"*Resolved,* That in the matter of sites the Committee shall give due consideration to the proposition from Gnadenhuetten."

By this action the Church stood committed to equip the College and Seminary with such enlarged external appointments that would make possible the doing of better work. The Building Committee called into being lost no time in addressing itself to the tremendous task entrusted to it. Composed of the members of the Provincial Elders' Conference, The Rt. Rev. Amadeus A. Reinke, the Rt. Rev. Henry T. Bachman, and the Rev. Jesse Blickensderfer, the President of the institution, the Rev. Augustus Schultze, the Resident Professor, the Rev. J. Taylor Hamilton, the Rev. Robert de Schweinitz and Messrs. Joseph A. Rice, and Joseph H. Traeger, appointed by the President of the Provincial Synod, the Building Committee met for organization on November 14, 1888. Bishop A. A. Reinke was elected Chairman, the Rev. Robert de Schweinitz, Treasurer, and Mr. Joseph A. Rice, Secretary. Upon the decease of Bishop Reinke, Robert de Schweinitz was elected Chairman and Mr. Ashton C. Borhek appointed a member of the Committee.

As appears from the preamble given above, the congregation of Gnadenhuetten, Ohio, had offered a site for the new home of the College and Theological Seminary to the Synod of 1888. Subsequently, the congregation at Watertown, Wis., made a similar offer to the Committee, and the Trustees of the Bethlehem Congregation, on December 14, 1888, appropriated, upon request of the Committee, a site thereafter to be located by mutual agreement. On February 6, 1889, the Committee decided

unanimously to locate the new buildings determined upon at Bethlehem, at the same time making grateful acknowledgement of the offers of the congregations at Gnadenhuetten, Ohio, and Watertown, Wisconsin. On February 27, the site was selected and, on April 3, the formal grant of the Trustees of the Bethlehem congregation received. The plot of ground chosen is situated in the northwestern part of the borough of Bethlehem, bounded by North Main, Locust and Monocacy Streets and the borough line. Its size is 270x372 feet. Part of the tract, consisting of a lot and house the Committee acquired by purchase. The Committee regarded the plot of ground to be, without exception, the most beautifully located of all the lands belonging to the Moravian congregation at Bethlehem, and, as a site for the institution, it did possess advantages over all other points suggested. The Committee had reason to feel that an auspicious beginning had been made and, imbued with that feeling, came before the Church with reiterated appeal for aid in pushing the whole matter to an immediate and successful conclusion. The first circulars, in the English and German languages, had been issued December 28, 1888. At about the time when the site was acquired two members of the Committee, Messrs. Joseph A. Rice and Joseph H. Traeger, offered to raise the funds needed for erecting new buildings, provided they were assured of the active co-operation of every member of the Committee. This offer was promptly accepted, and on April 17, 1889, they were appointed a special committee, having the entire control and management of the Building Fund. This special committee forthwith issued an appeal to the Churches. In form it was a model of directness, straightforwardness, clearness and laconic composition. Its stirring summons to united effort was followed by a well-planned and energetic canvass of congregations.*

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*The document reads as follows:

"Appeal to the Churches.

"Having been appointed a Special Committee to collect the Building Fund of the New Theological Seminary, we ask your attention to the following:

"Brethren! Up to this point the Lord has prospered all the plans made by the General Committee.

"Our hearts tell us that He will continue to bless its efforts, which we

True to their pledge all the members of the Committee engaged actively in gathering gifts for the Fund. They shouldered what appeared to be a delicate and difficult task, but they shouldered it with great hopefulness. They were men of faith and were no more to be hindered in the Lord's work than was Nehemiah in his day. President Schultze visited congregations in the First, Second and Fourth Districts, the Resident Professor, the Rev. J. Taylor Hamilton, in the First, Second and Third Districts, the Rev. Jesse Blickensderfer in the Second District. Mr. Joseph A. Rice in the First and Second Districts and, with his immediate associates, Messrs. Joseph H. Traeger and Ashton C. Borhek, more particularly in Bethlehem.

Results of their effort were most gratifying. In was an era of good feeling. All parties were interested, they worked heartily together, and their efforts were crowned with success. The most encouraging features of the campaign are enumerated in the following extracts from the report of the Building Committee to the Provincial Synod of 1893.

"The story of this collection is one to stir the hearts of God's children with gratitude to Him for the blessings which have attended it from the inception of the effort until the present time. The Master has during the past four and one-half years sent down upon the membership in this country a spirit of lib-

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believe will result in raising the necessary means to erect Seminary buildings very soon.

"We believe that He will open the hearts and pockets of the brethren throughout the American Province.

"Numerous evidences attest the deep and widespread interest taken in the movement. Therefore, Brethren:

"1. We now appeal to every church member in our communion in America to earnestly consider the importance of this cause.

"2. We need a great deal of money, and the utmost that each can give.

"3. Not one of you will be deprived of the privilege of doing something for the Fund.

"This Fund is to be pledged at once and the payment to be made within a year, so that 1890 shall see the Committee in a position to begin the erection of the new Seminary.

"5. Let all help, let all give sympathy, prayer and money.

"Your brethern,

"Joseph A. Rice,
"Joseph H. Traeger."

erality unparalleled in the history of the Church. The experience of the collecting brethren has been the same everywhere. They have met cheerful givers and a deep interest in the work." "The children of the Church through their Sunday Schools have shown deep interest and great liberality. Contributions from individuals and societies have come in a steady stream, so that there have been acknowledgements in almost every number of the Church-papers for the past four and one-half years. It has been a work owned and blessed of God throughout. Deeply impressive at times has been the special manifestation of His guiding hand. The time of giving on the part of the membership has proved to be a time of God's special blessing upon the work of the Church."

Few of the individual gifts were large. Little or no assistance came from any source beyond the bounds of the Moravian Church. The largest gift was that of the Memorial Chapel, which will be referred to presently. Two members of the Brooklyn congregation, Miss Mary Wilhelm and Mrs. Anna Smith, donated each one thousand dollars to the Building Fund. The plot of ground granted by the Bethlehem congregation was then valued at about eight thousand dollars. Since that time it has considerably appreciated in value. The Sunday School of the Bethlehem congregation raised a thousand dollars for the Fund.*

All parts of the Province joined heartily and cheerfully in the giving, and the number of individual gifts was large. On December 7, 1889, the pledges and cash gifts amounted to $10,000, a year later they had increased to $20,000, by December 30, 1891, they had risen to $29,000, on September 27, 1892, it was found that they had swelled to $35,000 and on May 1, 1893, they

*The effort of this Sunday School was a striking example of the interest shown in the movement by the children and young people. At the close of the year 1889, the School had promised Mr. Joseph A. Rice, a former superintendent, to raise, if possible, one thousand dollars, in half a year, as a contribution toward the good cause. Not by begging but by hard work of every kind, baking, sewing, marking of clothes, sale of fancy work, and a hundred and one things that young people's ingenuity could suggest, the sum was raised. On the first Sunday of July, 1890, it was turned over to the Building Committee, with due ceremony, in a glittering pile of gold.

totalled $41,213. Sale of the old College and Seminary property netted $17,304.

The Southern Province responded to the appeal with similar earnestness and liberality. An invitation to the Special Committee to canvass its congregations was extended in 1890. For various reasons it was deemed wise to postpone the attempt until the fall of 1892. The collector, Mr. Joseph A. Rice, had but to present the cause. The labor of soliciting contributions was taken out of his hands by earnest friends of the College and Seminary in the Salem congregation. The trustees of that congregation voted $2000 toward the Fund, the Trustees of the Province $1000, and the pledges and cash gifts swelled the total amount to $7219.

Early in 1892, special contributions to furnish the new buildings, then in process of erection, were called for. The Nazareth congregation was the first to respond with a gift of five hundred dollars. Others congregations were not slow to follow the example.

The nature of the effort and the fact that it called forth what has been aptly termed "the most whole-souled and enthusiastic co-operation of clergy and laity ever witnessed in the Moravian Church in America" render it but just to introduce the statement of the approximate amounts received from the various congregations in the American Province, as reported to the Provincial Synod of 1893:

FIRST DISTRICT.

	Building Fund.	*Furnishing Fund.*	*Total.*
Bethlehem, Pa.	$ 9,803 00	$ 1,998 00	$11,801 00
Brooklyn, N. Y.	2,447 00	111 00	2,558 00
Coopersburg, Pa.	6 00	5 00	11 00
Easton, Pa.		1 50	1 50
Edgewater, N. Y.		50 00	50 00
Elizabeth, N. J.	7 00	5 00	12 00
Emmaus, Pa.	158 00	12 00	170 00
Hopedale, Pa.	46 00		46 00
Coveville, Pa.	10 00		10 00
Nazareth, Pa.	375 00	530 00	905 00
New Dorp, Castleton, N. Y.	245 00	150 00	395 00
New York English, N. Y.	1,604 00	185 00	1,789 00
New York German, N. Y.	261 00	250 00	511 00

Schoeneck, Pa.	90 00		90 00
South Bethlehem, Pa.		10 00	10 00
Utica, N. Y.	170 00	102 00	272 00
	$15,222 00	$ 3,409 00	$18,631 00

SECOND DISTRICT.

	Building Fund.	*Furnishing Fund.*	*Total.*
Egg Harbor, N. J.	$ 66 00	$ 6 00	$ 72 00
Graceham, Md.	50 00	5 00	55 00
Lancaster, Pa.	737 00	150 00	887 00
Lebanon, Pa.	91 00	17 00	108 00
Lititz, Pa.	2,410 00	270 00	2,680 00
Palmyra, N. J.	79 00	2 00	81 00
Riverside, N. J.	48 00		48 00
Philadelphia, First	1,702 00	60 00	1,762 00
Philadelphia, Second	183 00	25 00	208 00
Philadelphia, Third	134 00	6 00	140 00
Philadelphia, Fifth	25 00	9 00	34 00
York, Pa.	584 00	60 00	644 00
	$ 6,109 00	$ 610 00	$ 6,719 00

THIRD DISTRICT.

	Building Fund.	*Furnishing Fund.*	*Total.*
Canal Dover, O.	$ 84 00	$ 13 00	$ 97 00
Fry's Valley, O.	82 00	30 00	112 00
Gnadenhuetten, O.	387 00	50 00	437 00
Gracehill, Ia.	3 00	29 00	32 00
Hope, Ind.	218 00		218 00
Enon, Ind.	3 00		3 00
Macedonia, Mo.	10 00		10 00
Oakland, Mo.	9 00	5 00	14 00
Port Washington, O.	62 00	7 00	69 00
Sharon, O.	82 00	17 00	99 00
Uhrichsville, O.	46 00	15 00	61 00
West Salem, E., Ill.	89 00		89 00
West Salem, G., Ill.	95 00		95 00
	$ 1,170 00	$ 166 00	$ 1,336 00

FOURTH DISTRICT.

	Building Fund.	*Furnishing Fund.*	*Total.*
Bethany, Minn.	$ 506 00	$ 57 00	$ 563 00
Berea, Minn.	147 00	11 00	158 00

Bethel	2 00		2 00
Bethesda		3 00	3 00
Canaan, N. D.	346 00	25 00	371 00
Casselton, N. D.	84 00	22 00	106 00
Centralia, Wis.	20 00	15 00	35 00
Chaska, Minn.	231 00	5 00	236 00
Ebenezer, Wis.	247 00	37 00	311 00
Ephraim, Wis.	110 00	15 00	125 00
Elim, Minn.	16 00	11 00	27 00
Freedom, Wis.	19 00	7 00	26 00
Fort Howard, Wis.	135 00	15 00	150 00
Goshen, N. D.	492 00	89 00	581 00
Gerah	16 00		16 00
Green Bay, Wis.	71 00		71 00
Hebron, Minn.	94 00	8 00	102 00
Hector, Minn.	68 00	23 00	91 00
Ixonia, Wis.	81 00		81 00
Lake Mills, Wis.	419 00	19 00	438 00
Laketown, Minn.	229 00		229 00
London, Wis.	16 00	5 00	21 00
Mamre, Wis.	64 00	10 00	74 00
Milwaukee, Wis.	19 00		19 00
Northfield, Minn.	126 00		126 00
Sturgeon Bay, Wis.	25 00	30 00	55 00
Sebewaing, Mich.	54 00		54 00
Osborne, Kans.	10 00		10 00
Oakland, Wis.	15 00		15 00
Oakland, Mo.	9 00		9 00
Unionville, Mich.	273 00	48 00	321 00
Watertown, Wis.	891 00	54 00	945 00
Windsor, Wis.	109 00	14 00	123 00
Zoar, Minn.	188 00	4 00	192 00
	$ 5,159 00	$ 527 00	$ 5,686 00

RECAPITULATION.

First District	$15,222 00	$ 3,409 00	$18,631 00
Second District	6,109 00	610 00	6,719 00
Third District	1,170 00	166 00	1,336 00
Fourth District	5,159 00	527 00	5,686 00
	$27,660 00	$ 4,712 00	$32,372 00
Miscellaneous	1,436 00	5 00	1,441 00
Society for Propagating the Gospel	1,000 00	500 00	1,500 00
Salem, N. C.	6,733 00		6,733 00
	$36,829 00	$ 5,217 00	$42,046 00

NOTE.—The totals show a slightly larger amount than the Treasurer's statement. This is accounted for by the addition of amounts received after the Books of the Treasurer were closed. The above figures show cash receipts only. There are a number of outstanding Pledges of which no account is taken in this statement.

TREASURER'S STATEMENT.

OF THE EXPENDITURES AND RECEIPTS OF THE BUILDING FUND OF THE THEOLOGICAL SEMINARY, FROM OCTOBER, 1888, TO APRIL 30, 1893.

Expenditures.

Amount paid on contracts and all other expenses on Comenius Hall and surrounding grounds		$33,448 16
Amount paid on account of the Refectory Building and all expenses thereon		8,467 05
Amount paid for Professor's House	$ 3,500 00	
Repairs on the same	1,821 69	
		5,321 69
Amounts paid Architects for plans, drawings, specifications and contracts		841 57
Sundries paid for surveying, recording, discounts, etc.		224 34
Amount paid for steam heating plant		4,407 86
Superintendent's Salary		750 00
Amount paid on electric plant		340 00
Sundry expenses at Cornerstone Laying and Dedication		67 62
Expenses of the Building and Collecting Committees for travel expenses, postage, printing, stationery and advertising, etc.		604 68
Balance, more received than expended		746 45
		$55,219 32

Receipts.

Contributions and Collections	$36,795 80
Proceeds of the sale of the old properties	17,304 40
Interest received on Deposits and Cash	1,119 12
	$55,219 32

STATEMENT OF THE FURNISHING FUND.

Expenditures.

Paid for furniture, bedding, carpets, laboratory, painting gymnasium, etc.	$ 5,352 74

Receipts.

Received Contributions and Collections from April, 1892, to April 30, 1893	$ 4,633 69
Balance, more expended than received	719 05
	$ 5,352 74

While the funds were being raised, the building plans matured. As finally adopted they called for five buildings. The principal structures were to be a main, or central, building, flanked by a chapel, to the right or north of the main building, and a library, to the left or south of it, these buildings to be separate structures and yet closely connected with the central building. To the west of the main building, it was designed to erect a structure called the "Refectory." At the northwest corner of the grounds stood the house acquired by purchase, which was to be remodelled and repaired as the house of the Resident Professor. On April 20, 1891, members of the Building Committee, in company with the architect and the contractor, proceeded to the new grounds and staked off the first building to be erected there. It was completed within a year. This was the refectory, thirty feet by sixty-two in size, a three-story, brick building with basement, containing dining-hall, kitchen, laundry, janitor's and servants' flat and a complete and comfortably arranged infirmary for the care of the sick. The latter occupies the third story and affords ample facilities for the isolation of any case of infectious disease.

On August 2 of the same year, the foundation walls of the main building were sufficiently built up to permit the laying of the cornerstone. This event was the first of a series of noteworthy functions, in connection with the erection of the new buildings. On a perfect summer evening, in the presence of a large concourse of friends of the institution, the solemn ceremonies, celebrating the completion of that stage of the undertaking marked by the laying of the cornerstone, took place.* The Rev. W. H. Rice, of the Second Moravian Church of New York City, and the Rev. C. L. Moench, of the Moravian Church, at Lititz, Pa., delivered stirring addresses.† The Rev. E. G. Klose, an ex-professor, read the formal document, which was to be placed in the cornerstone, and which recounted in ancient style the time when the stone was laid. The President of the institution formally laid the cornerstone, using the words, "I lay

*For the complete program see "The Moravian," 1891, p. 488.

†The address of the Rev. W. H. Rice is given in full in "The Moravian," August 12, 1891, p. 498, and substance of the address delivered by the Rev. C. L. Moench is given in "The Moravian," August 12, 1891, p. 502.

the cornerstone of a College and Theological Seminary to be here erected by the American Province of the Church of the United Brethren, to be set apart for the education and preparation of men for the ministry of Christ, agreeably to the principles, regulations and requirements of the Church of the United Brethren, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." The ministers present, according to the usage of the Church, also joined in the act with the triple stroke of the hammer and the words of benediction.

August 3, 1892, was a memorable day for the Building Committee and, indeed, for the whole Church, for on that day Mr. Ashton C. Borhek, a member of the Building Committee, offered to complete that part of the plans which called for the erection of a chapel to the north of the main building. The gift was to be a memorial to the youngest daughter of Mr. and Mrs. Ashton C. Borhek, to be called "The Helen Stadiger Borhek Memorial Chapel." It was accepted by the Committee, in the name of the Church, with grateful thanks. Work on this structure was commenced immediately. On September 18, 1892, the cornerstone could be laid in the presence of a vast concourse of members and friends of the Church, who had gathered to participate in the solemn and joyous service. The Rev. M. W. Leibert, of Bethlehem, delivered the address.* The Resident Professor, the Rev. J. Taylor Hamilton, read a brief memoir of the daughter of the donors, in whose memory the noble edifice was to be erected on the foundations already laid. Bishop J. Mortimer Levering, of Bethlehem, formally laid the cornerstone, in which were deposited the customary document and list of articles, and offered the dedicatory prayer.

Events followed hard upon one another under the energetic guidance of the Building Committee. The very brief interval of nine days separated the solemn occasion just described from the formal transfer by the Committee to the Trustees of the institution, the Provincial Elders' Conference, of the completed Main Building, the Refectory and the Professor's House. This transaction, occupying one of the great moments in the history of the Moravian College and Theological Seminary, occurred on September 27, 1892, exactly four years to the day, after the reso-

*Given in full in "The Moravian," September 21, 1892, p. 594.

lutions appointing the Committee had been passed by the Synod. Friends of the institution assembled in large numbers to participate in ceremonies which all felt marked an era in the institution's history.* Mr. Joseph A. Rice communicated the report of the Committee, this being a recital of the various steps in the work done. The Chairman of the Committee, the Rev. Robert de Schweinitz, in warm-hearted words delivered the keys of the main building to Bishop H. T. Bachman, President of the Board of Trustees, making grateful recognition of the fact that the Church had nobly responded to the appeals of the Committee. The keys were received with words appreciative of the zeal, diligence and fidelity with which the Committee had discharged their most important trust. In consecrating the building, Bishop Bachman said, "In the Name of the Father, and of the Son and of the Holy Ghost, I consecrate these buildings, and in particular this house, which shall henceforth be known as 'Comenius Hall,' to be the College and Theological Seminary of the American Province of the Unitas Fratrum, or the Moravian Church." A distinguished educator and friend, President Ethelbert D. Warfield, of Lafayette College, delivered the principal address, taking as a theme apposite to the happy occasion, "The Continuity of the Truth."† President Schultze, also, delivered an address full of grateful reminiscence and high trust in God. After recalling the salient points in Moravian educational history, he made the following significant declaration, which indicated to the Church what hopes might be cherished and what assurance might be felt:

"We realize that the opening of this new Seminary implies the inauguration of a new era within its walls. What is, on the one hand, an endorsement of the work accomplished in the past, is, on the other hand, an incitement to still greater effort. The Church expects that, with better equipment, better results shall be obtained. It will not be necessary to change the principles and methods of our training and teaching. The Moravian College and Theological Seminary shall remain true to the traditions of our Church and the principles of Comenius. We

*Details of the order of exercises may be found in "The Moravian," 1892, p. 631.

†Substance of the address is to be found in "The Moravian," October 5, 1892.

will ever shun delusive sham and empty shallowness and endeavor to do thorough and conscientious work in every line of study. 'Not words only, but objects with words,' as Comenius put it, shall be our rule in the future, as in the past. Not the memory alone shall be cultivated, but likewise the reasoning powers, the will and the affections. The intercourse between teacher and scholar shall ever be one of mutual confidence and personal interest. We will continue to lay great stress on the study of the liberal arts and of Latin, Greek and Hebrew, as the three great agencies for a deeper understanding of human development and divine revelation, without neglecting Mathematics and the Sciences, and without closing our eyes to new disciplines and the ever-widening field of knowledge and discovery. In our Theology we will hold fast to the principle of making the Bible our leading text-book and of teaching the doctrine of a crucified and risen Saviour, remembering the watchword of our fathers: 'In essentials unity, in non-essentials liberty, in all things charity.'

"Keeping in view the special requirements of the service in the Moravian Church, we will strive to foster in our students the spirit of true loyalty and devotion to the work and mission which the Lord has appointed for us. Above all, we will, by the grace of God, endeavor to be co-workers with Christ in emphasizing the necessity of a personal experience of religion and the forming of christian character and consecrated manhood."

Formal opening of the institution in the new home followed immediately upon the dedicatory ceremony. On that occasion there was joy, not unlike that of the returned captives of Israel over the second temple, but none "wept with a loud voice," as did many of the priests and Levites then, "who had seen the first house." The joy was intensified when a year later announcement was conveyed to the Provincial Elders' Conference that work on the Helen Stadiger Borhek Memorial Chapel had been completed and that it stood without encumbrance of any kind ready for deliverance to the Trustees of the Moravian College and Theological Seminary, for the use of the Church. On October 22, 1893, the act of consecration took place. The Rev. M. W. Leibert, one of the pastors of the Bethlehem congregation, and the Rev. J. Taylor Hamilton, the Resident Professor,

delivered addresses, the former presenting the keys in the name of the donors, the latter receiving the gift in behalf of the Trustees and Faculty.* Early in 1895, the generous donors of the costly but chaste sanctuary signified their intention of completing its equipment by the installation of a pipe organ. On February 3, 1896, the well-built and beautifully finished instrument was dedicated with appropriate exercises, the Rev. E. T. Kluge speaking in behalf of the family and the Rev. J. Max Hark, D.D., in the name of the Trustees.

Ever since these buildings have risen upon their foundations they have answered their purpose and fulfilled the expectations entertained with respect to them. As is the case in many institutions of higher learning in America, the main buildings have been arranged in a straight line. They are patterned on the ideals of nobility and impressiveness of the Romanesque forms. They are built of Potsdam sandstone, with ornamental parts of Wyoming bluestone and Indiana limestone. Happily, they are free of architectural crimes and sins.† There are no glaring inconsistencies or incongruities in the buildings themselves, or in the campus that surrounds them, to disturb their harmonious relationship with notes of discord. Comenius Hall is a massive structure, one hundred and ten feet by sixty feet, and four stories in height above the basement. It contains on the main floor class-rooms, administration and professors' offices. The upper stories are divided into suites of airy and well-lighted students' rooms—a study and a communicating bedroom for each set of two or three students. The basement contains a temporary gymnasium, a physical laboratory and a steam-heating plant sufficient to heat the entire group of buildings. The structure is in its finish and its furnishings an ideal college hall. Adjoining it to the north and connected with it by a spacious vestibule, in which the absence of plaster and the exposed, well-pointed, rock-face, hammer-dressed walls produce a pleasing effect, is the memorial chapel. The building measures thirty-six by fifty feet. "Solidity of construction is a marked

*Full account of the ceremony of dedication is given in a handsome souvenir booklet, "The Helen Stadiger Borhek Memorial Chapel," and in "The Moravian," October 25, 1893, pp. 678-681.

†Thanks to the careful plans of the architect, Mr. A. W. Leh, of South Bethlehem, Pa.

feature, the cornices and finials being of dressed stone. The apex of the front gable is surmounted by a design of the Paschal Lamb bearing the banner of victory, taken from the episcopal seal of the Moravian Church. Above that on the north is placed an open Bible, cut in reproduction of a copy of the Kralitz Bible now in the Malin Library. The western front is crowned with a design of the chalice taken from an illustration in this Kralitz Bible, and creditably supposed to represent the colossal gilded cup which adorned the Thein Church in Prague until the days of the Counter Reformation, when it was taken down and the image of the Virgin substituted in 1623." The interior of the stately sanctuary gives the impression of beauty, dignity and repose. The three divisions of the western end, faced with rounded arches, enclose vestry, chancel and organ recess. All the furnishings are of costly and chaste design. The choicest adornment consists of the windows of stained glass. There are three large and several smaller windows. Each is a gem. The large western window, above the pulpit, is a memorial to Helen Stadiger Borhek, to whose memory the chapel was affectionately erected. "Cherub faces smile from the rose window, which forms its upper portion, flanked on either side by the emblematic letters Alpha and Omega. An angel bearing lilies symbolical of the resurrection hope forms the design of the central panel, and on either side rise beautiful lilies over which hover doves on outstretched pinions. The richness and wealth of color and the brightness gleaming from the jewels can not well be described." The large window to the north is in memory of James T. Borhek, Marietta C. Borhek and Henry G. Borhek. It is the gift of the three brothers, Ashton C., Morris A., and James T. Borhek. "Its upper portion, a rose window, represents the rays of the sun streaming from its central circle, where there is a beautiful reproduction of the seal of the Moravian Church. The central panel below presents a cross and crown twined with passion flowers, and the two side panels are exquisite geometrical designs. "The window to the east is the gift of the Stadiger families in Philadelphia and Bethlehem, in memory of John F. Stadiger, M.D., the Rev. John F. Stadiger and Herman L. Stadiger. "The rose window, like that on the north, gives the streaming rays of the sun, with a cross and crown as the center. The three panels are severally adorned

with a sheaf of wheat and a sickle, an open Bible, and a harp."

The work of the landscape architect has given a noble impressiveness to the outward setting of the buildings. In the carrying out of his plans the students, particularly during the years 1894-98, bestowed much voluntary labor on the grounds. In course of time, fine trees, many of them planted by graduating classes, have added dignity, the majestically sloping lawns have taken on the secret of softness and greenness, the ivy has softened the ruggedness of the massive stone structures. Housed in these substantial buildings, beautiful for situation, planted on the outskirts of the town of Bethlehem, to which cling rich historic associations and from which have issued noble purposes, situated on a height commanding a wide prospect of smiling valley and solemn mountain, amid surroundings rich in the suggestive teachers of leaf and blossom, meadow and stream, pointing to paths leading in every direction into a varied world of nature, whose theology accords with the theology of Scripture, this Moravian institution of higher learning is admirably placed for alliance with influences that issue from fine environment and that have much to do with the formation of character.

While plans for proper external equipment were thus carried to truly splendid result, efforts at the inner upbuilding of the institution did not languish. Lavish expenditure of energy and substance upon the casket did not deflect attention from the treasure it was to contain. The Church authorities and the faculty labored untiringly for more successful prosecution of the work and for improvement of instruction. They were reinforced, soon after the completion of the new buildings, by the entrance of a new and powerful factor into the activities of the institution. The Provincial Synod of 1893 relieved the Provincial Elders' Conference of the ex-officio trusteeship and substituted a specially elected body of thirteen trustees, the majority of whom were laymen, provision being made for the representation of every District of the Province in the new Board.

The idea of entrusting all the educational institutions of the Church to special Boards of Trustees had been broached already in the years preceding the Synod of 1888.* Then there was the

*See "The Moravian," August 4, 1886, p. 413; August 11, 1886, p. 500; April 18, 1888, p. 244; April 25, 1888, p. 259; May 30, 1888, p. 339; June 13, 1888, p. 372.

feeling, natural in a growing Church, that the district system of the Province, mapped out in 1870 for systematic sub-division of administration, should be carried to logical and practical conclusion, and that the central executive board of the Church should be relieved of many of the particular functions that had, in the course of time, been connected with the duties of general supervision. This was to be done in the interest of more thorough oversight, localizing of responsibility and a distributing of burdens in all departments of church activity. One part of the plans evolved and discussed was the proposition to create Boards of Trustees for the several educational institutions. It was argued that this would afford considerable relief to the Provincial Elders' Conference, that in this way a larger number of influential men would become interested in these institutions and that a strong Board of influential trustees, who would become special advocates of particular institutions, would form a tower of strength for any institution of learning. The Synod of 1888 was greatly interested in the matter of district development, but it paid little attention to the proposal of trusteeships for the educational institutions.

To the Synod of 1893, the latter scheme presented itself more forcibly.* The success achieved by the Building Committee of the Moravian College and Theological Seminary convinced many that the educational institutions would receive an element of strength if a board of trustees were created for each of them for the management, particularly, of their finances, that they would profit from having prominent laymen of the communities in which they were located deeply interested in and, in a measure, responsible for their business concerns and that the spirit of local pride thereby aroused would be of value in more than one respect. The Synod considered carefully all phases of the question. A special Committee of Fifteen members of Synod was appointed, to whom the entire matter of change in the appointment of trustees of the Provincial Institutions and Funds was referred. This Committee, according to instruction, held public sessions at which opportunity was given to any member of Synod to lay his views on the question at issue before the Committee. The Committee, also, secured the necessary legal ad-

*See "The Moravian," May 3, 1893, p. 277; May 17, 1893, p. 305.

vice. After thorough discussion, Synod took the following action, as regards trustees for the Moravian College and Theological Seminary:

Resolved, 1. That the corporate rights, powers, prerogatives and franchises of a certain corporation, called "The Moravian College and Theological Seminary," chartered by an Act of Assembly of Pennsylvania, approved April 3, 1863, be transferred from the "Board of Directors of the ecclesiastical affairs of the Northern District of the American Church of the United Brethren," otherwise called the "Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America," who have been *ex-officio* the Board of Trustees of said College, to a Board of thirteen Trustees to be elected by the Provincial Synods of said Northern District of the Moravian Church, and to hold office during the intervals between the said Synods. Said Board of Trustees shall have the care and management of said College and of its estates and properties, shall have the power to nominate all professors and teachers, and make all needful by-laws and regulations for the fixing and payment of salaries, and fixing prices of board and tuition for students, and for the general well-being of the College; *Provided,* said nominations, statutes, rules and regulations shall be in conformity with the laws of the United States, the laws of this Commonwealth, and the Constitution of the Church of the United Brethren; and, *provided* further, said nominations, statutes, rules and regulations be subject to and receive the approval of the Board of Elders of said Northern District of said Church.

2. Seven of said Board of Trustees so elected shall be laymen of said Moravian Church, and six shall be ordained brethren of the Moravian Church of said Northern Diocese. Each District of said Northern Diocese shall be represented in said Board of Trustees by at least one member who shall at the time of his election by the Synod be a resident of the District he represents. Vacancies in said Board, in the intervals between the meetings of Synod, shall be filled by the remaining members of said Board of Trustees for the unexpired term.

3. The following named persons, Joseph A. Rice, Ashton C. Borhek, Abraham C. Prince, of Bethlehem, Pa.; Frank C. Stout, of Audenried, Pa.; James M. Beck, of Philadelphia, Pa.; Alfred de Groot, of Staten Island, N. Y.; and Robert Brennecke, of Watertown, Wis.; Bishop J. M. Levering, of Bethlehem, Pa.; Rev. Wm. H. Vogler, of Hope, Ind.; Rev. Charles Nagel, of Philadelphia, Pa.; Rev. J. Max Hark, D.D., of Lancaster, Pa.; Rev. Wm. Strohmeier, of Lake Mills, Wis.; and Rev. P. de Schweinitz, of Nazareth, Pa., are hereby elected members of said Board of Trustees, to hold office from the time of the approval of this amendment by the proper Court, until the next meeting of the Synod.

4. All parts of said charter of the Moravian College and Theological Seminary inconsistent with the above resolutions are repealed.

5. The Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America, elected at this Synod,

shall, as soon as practicable after their election, apply to the proper Courts for an amendment to the charter of said Moravian College and Theological Seminary, in conformity with and embodying the above resolutions, and upon the allowance thereof, transfer the care of said College to said new Board of Trustees as hereinbefore provided.*

The Synod purposed providing for representation upon the new Board of Trustees of the Southern Province. Legal limitations rendering any direct representation impossible, Synod resolved,

"1. That we herewith earnestly request our Brethren, the Provincial Elders' Conference of the Southern District, together with the Brethren, Dr. Henry T. Bahnson and the Rev. John H. Clewell, of Salem, N. C., to act in the capacity of an Advisory Committee to the Board of Trustees of the Moravian College and Theological Seminary.

"2. That we direct the new Board of Trustees of the Moravian College and Theological Seminary to give due consideration to the suggestions and wishes of the Advisory Committee in the management of the Institution and in the nomination and appointment of its Faculty and Instructors."

The new Board met for organization on August 23 and 24, 1893. Two of the members elected by Synod, the Rt. Rev. J. M. Levering, of Bethlehem, and Mr. Alfred de Groot, of Staten Island, found it impossible to serve. The Rev. Robert de Schweinitz, of Bethlehem, and Mr. George W. Cole, of Staten Island, were elected to fill the vacancies. Constitution and By-Laws governing the Board were adopted as follows:

CONSTITUTION.

Article I.

The name of this body shall be and is "The Board of Trustees of the Moravian College and Theological Seminary."

Article II.

Section 1. This Board of Trustees shall and does consist of thirteen Brethren, elected by the Provincial Synod of the Northern Diocese of the Church of the United Brethren in America, who shall hold office during the intervals between the meetings of Synod.

Section 2. Seven of the Board of Trustees so elected shall be lay, and six, ordained Brethren of the Northern Diocese of the Church of the

*The amendments to the Charter involved in this legislation of Synod were granted by decree of the Court on July 17, 1893.

United Brethren in America, commonly called the Moravian Church. Each District of this Northern Diocese shall be represented in the Board of Trustees by at least one member, who shall, at the time of his election by the Synod, be resident in the District he represents. Vacancies in the Board, in the intervals between the meetings of Synod, shall be filled by the remaining members of the Board of Trustees for the unexpired term.

ARTICLE III.

This Board of Trustees shall have the care and management of the Moravian College and Theological Seminary and of its estates and properties, shall have the power to nominate all Professors and Teachers and make all needful By-Laws and Regulations for the fixing and payment of salaries, and fixing prices of board and tuition for students and for the general well-being of the College and Seminary, *provided* that such nominations, statutes, rules and regualtions shall be in conformity with the laws of the United States, the laws of the Commonwealth of Pennsylvania, and the Constitution of the Church of the United Brethren, and *provided*, further, that these nominations, statutes, rules and regulations be subject to and receive the approval of the Board of Elders of the Northern Diocese of the Church of the United Brethren in America.

BY-LAWS.

ARTICLE I.

SECTION 1. The members of this Board shall be the Brethren elected by Synod and

SECTION 2. The appointed representative or representatives of the Southern District in accordance with the enactment of the Provincial Synod of 1893, to wit:

"That we direct the Board of Trustees of the Moravian College and Theological Seminary to give due consideration to the suggestions and wishes of the Advisory Committee of the Southern District in the management of the Institution and the nomination and appointment of its Faculty and Instructors."

ARTICLE II.—*Officers.*

The officers of the Board shall be a President, Vice-President, Secretary and Treasurer, the last named of whom need not be a member of the Board, whose duties are those usually pertaining to these offices.

ARTICLE III.—*Meetings.*

SECTION 1. The Board shall meet annually at the close of the scholastic year of the College and Seminary. Special meetings, if necessary, may be convened at the call of the President.

SECTION 2. The quorum for the transaction of business at any of the meetings shall consist of a majority (7) of the members of the Board.

SECTION 3. The representative or representatives of the Advisory Committee of the Southern Diocese of the Church of the United Brethren in

America shall be entitled to seats in the meetings of the Board and to vote on all matters not affecting the rights of property.

SECTION 4. The expenses of each meeting shall be defrayed as the Board may direct at each recurring session.

ARTICLE IV.—*Committees.*

SECTION 1. There shall be elected an *Executive Committee* of Five (5), three of whom shall be lay and two ordained Brethren, one of whom shall be the President, which Committee shall attend to all the current business of the Board and shall authorize the President to call special meetings of the entire Board, if necessary. It shall also have full authority to act for the entire Board in cases of emergency.

SECTION 2. There shall be appointed a *Finance Committee* of Three (3) laymen from the members of the Board resident in Bethlehem, whose duties shall be to determine with the Treasurer all financial matters.

SECTION 3. There shall be appointed a *Committee on Education* of Five (5), one of whom shall be the President, to act in conjunction with the Faculty, to determine all matters pertaining to the educational departments of the College and Seminary.

SECTION 4. There shall be a *Committee on Grounds and Buildings,* to consist of the Finance Committee of the Board of Trustees, of the Secretary and the Treasurer, the President and the Resident Professor of the College and Seminary and such other brethren as the Board may appoint, which Committee shall assume the duties of the Building Committee appointed by the Synod of 1888, complete its work and thereafter have the care of the Grounds and Buildings of the College and Seminary.

ARTICLE V.

The Provincial Auditors shall be and hereafter are constituted the auditors for the College and Seminary, to audit the accounts of the Treasurer, Resident Professor and the Committee on Grounds and Buildings, annually or oftener, if so ordered by the Board.

ARTICLE VI.—*Rules of Order.*

SECTION 1. The ordinarily accepted parliamentary usages shall govern the conduct of the meetings of the Board unless otherwise specified.

SECTION 2. The order of business at each meeting shall be:

1. Roll Call.
2. Reading of Minutes.
3. Reading of Communications.
4. Reports of Standing Committees.
5. Reports of Special Committees.
6. Unfinished Business.
7. New Business.

SECTION 3. All elections shall be by ballot, unless otherwise ordered by the Board.

SECTION 4. The vote on all nominations of Professors and Teachers shall be by ballot.

ARTICLE VII.

The President of the Moravian College and Theological Seminary shall have a seat and a voice, but not a vote, at the meetings of the Board when nominations of Professors and Teachers are made.

ARTICLE VIII.

These By-Laws may be altered or amended by a vote of the majority of the members present at any meeting of the Board, provided that at least thirty (30) days' written notice of such change or alteration shall have been previously given.

At the annual meeting of the Board, June, 1894, Article VII was amended so as to read:

"The President of the Moravian College and Theological Seminary shall have a seat and a voice at all meetings of the Board."

In the following year Article III, Section 4, was amended to read:

"The expenses of each meeting shall be defrayed as the Executive Committee shall decide, such decision to be made known to the members of the Board at the same time that the call for the meeting is sent out."

At the annual meeting, June, 1900, Article IV, Section 1, was amended to read:

"There shall be an Executive Committee of Seven (7) members, four (4) of whom shall be the President of the College, the President of the Board, the Secretary of the Board, the Treasurer of the Board and three (3) other Brethren, preferably though not necessarily, Laymen."

A Committee of Five on Degrees was added to the standing committees by resolution of the Board in 1900.

The Synod of 1898 found it expedient to modify the constitution of the Board of Trustees to some extent. The retiring members of the Provincial Elders' Conference reported that they had encountered difficulties in the effort to exercise general oversight of the educational institutions,* due to lack of clearness in the legislation of Synod or misconception of the plan of the trusteeships and that an effort made to define a line of action by which constitutional requirement and synodal legislation might be reconciled had not led to satisfactory result. Hence, Synod resolved,

"That the Provincial Elders' Conference of the Northern

*These being a branch of Provincial activity, for which, under the Constitution of the Province, the Provincial Elders' Conference is ultimately responsible as the executive and representative of Synod during the intersynodal term.

Province be *ex-officio* members of the Board of Trustees of the Moravian College and Theological Seminary, in addition to the thirteen trustees to be elected, with all the rights and privileges which the constitution allows."

Furthermore, taking cognizance of a recommendation of the Board of Trustees, Synod also resolved, in order to obviate difficulties that had arisen,

"That the President of the Moravian College and Theological Seminary be one of the thirteen Trustees to be elected, with the right to attend the meetings of all its Committees."

While the activities of the Board of Trustees, as now constituted, are of too recent years to admit of their being seen in proper perspective, it has been demonstrated that the placing of the affairs of the institution into its hands has been a wise step. The Trustees have painstakingly acquainted themselves with the work of the institution and have been thoroughly sympathetic with all scholastic concerns. In dealing with practical questions, raised by problems of equipment and control they have proven that a *little* "worldly wisdom," rightly tempered, is not without its use. All have faithfully endeavored to make effective the resolution of the first meeting of the Board providing, "That we, as individuals, constitute ourselves advocates for the Seminary and strive to make this institution a greater success, God helping us." In these and in other particulars it appears that the entrance of the strong element of lay activity into the function of management has been a wholesome tonic to the strength and vitality of the College and Seminary.

Naturally, the finances of the institution engaged the attention of the newly created Board from the start. These it has supervised with ability and success. It has discreetly encouraged and cultivated the disposition to devise generous things in behalf of the institution. Certain of the members of the Board have been most liberal contributors to its manifold needs. By force of their example and through their appeals increased liberality on the part of interested individuals has been attracted. In consequence of their urgent and reiterated representations, the annual contributions of the congregations have been steadily augmented, in recent years almost reaching $4500, the figure fixed as desirable in 1895. The total of contributions to the cur-

rent account of the institution, for the years 1885-1909, both inclusive, is $78,437.57.

Increase of the Endowment has been substantial. Forty-one separate gifts or bequests, coming with but few exceptions from members of Moravian congregations, added $44,382.70 to the Fund. The largest single amount was a bequest of $25,000 from the estate of Mr. Albert F. Eberman, a member of one of the oldest families of Lancaster, Penna., and connected with the Moravian Church there. Born in that city, in 1816, he inherited from his parents unusual business sagacity as well as refined sensibilities. He was greatly prospered in buisness. In 1876, he retired from control of a large importing house of Philadelphia and removed to the city of his birth. A great part of his time, while in retirement, was spent in travelling. "Mr. Eberman was a man of broad culture, thoroughly at home in the various fields of literature, and a recognized connoisseur in the fine arts, of which he was a student and a lover. Undemonstrative and of a retiring disposition, he had a warm heart and generous sympathies. Humble and devout, he was a reverent worshipper in the Moravian Church, the Church of his fathers." He died in 1889, and, in the following year, the institution entered into the benefits of his munificent bequest.

Creation of special funds and the increase of special gifts have greatly encouraged the authorities and have been stimulated through the instrumentality of the Trustees. Their specific assistance has materially helped the institution to sturdiness and assurance in its independence of the fostering care and powerful protection of the Sustentation Fund. In 1889, at the happy inspiration of John Jordan, Jr., an eminent friend of various Moravian causes, Captain William Mann created the Students' Aid Fund of $4000. The interest of this sum has permanently supplied the means for carrying on the good work commenced nineteen years before by the Students' Book Fund.* This fund has promoted appreciation of the treasures of knowledge by placing into the hands of students valuable text-books at greatly reduced cost.

Other funds or stated gifts have, by providing prizes, encouraged the labor of particular research or the effort for special pro-

*See p. 232.

ficiency. A fund of $500.00, established by the Hon. James M. Beck, LL.D., furnishes annually the prizes for the John Beck Oratorical Contest.* This contest took place for the first time on March 28, 1892, forming in that year the part which the Moravian College and Theological Seminary contributed to a general and enthusiastic celebration, in Bethlehem, of the tercentenary of the birth of John Amos Comenius. Since that time, "Comenius Day" has been observed each year by holding the John Beck Oratorical contest, one of the most interesting functions of the college year. Six years later provision was made for an annual contest in German essays and orations by friends of the institution in the North Dakota congregations. The German contest usually takes place before the Christmas holidays. During the last decade an annual prize, known as "The Borhek Prize," has been awarded at Commencement for the best work done by a student during the year in the various departments of Bible study. The John David Bishop Memorial Fund of $1000.00, established in 1904 by an honored friend, Mr. Harrison C. Desh, later a trustee of the institution, yields a prize of $50.00 annually for the student in the Theological Department who has made the best record during the year and who will write

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*This academic function most fittingly bears the name of John Beck, one of the most famous of Moravian educators in America, and grandfather of the donor of the fund. Son of a learned Moravian teacher and minister, John Martin Beck, who came to this country from Switzerland in 1786, John Beck was educated at Nazareth Hall and, having served an apprenticeship at shoemaking, was appointed to take charge of the village school at Lititz, Pa., in 1815. From this humble beginning was evolved his famous boarding school, Lititz Academy—his own institution, not a church school—conducted by him with marked success from 1819 until 1865. "For his calling he was especially gifted; excelling as a teacher, it was a pleasure as well as an advantage to be taught by him, and to experience his influence for good was to many a boy a blessing. Of a cheerful disposition and a winning personality, simple-hearted and guileless he had yet a remarkable sense of character, so that he could measure a boy almost as soon as he first saw him. Impartially faithful to his pupils, whether they were of high or low estate, bright or dull; scorning the use of sarcastic speech to a defenseless lad; readily giving his kind word of commendation when it was deserved, and bringing to the settlement of difficulties in discipline a superb degree of tact, he won the absolute confidence of his patrons and the lasting love of his boys. The whole number of his pupils during fifty years was 2326."

a thesis on a subject in connection with the Moravian Church.* Besides these annual prizes, special prizes have been offered from time to time.†

The German Language Fund was started in 1899 by the Rev. Erich Herrmann, an alumnus of the institution and has recently been increased to $265.00. As its name implies, it is designed in one way or another to stimulate careful study of the German language, which is used in the public worship of many Moravian congregations. The Greek Prize Fund of $200.00 was established by Dr. Schultze at the Centennial of the institution and becomes available for encouraging interest in the classic tongue of which the honored president is an enthusiastic student when the condition of the Harvey Memorial Library Endowment shall permit.

The special gifts have been numerous. No complete list can be attempted. In many instances, helpful and even notable gifts did not become matters of record, out of regard for the wishes of the givers. The gifts have supplied a variety of needs presented by the institution or have made possible the entrance into its work of strong features the donors were convinced should be there. The Union of the King's Daughters' Circles of the Bethlehem congregation furnished the infirmary with modern equipment and appliances. This department of the domestic affairs

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*This Fund bears the name of one of the pioneers of Moravian missionary and evangelistic work in this country. Born in 1704, in Saxe-Coburg-Gotha, reared under pious influences and having served the Church in various places in Europe, he came to America in 1742. He was among the first inhabitants of the new settlement of Bethlehem in Pennsylvania. His activity embraced service at various Moravian mission stations among the Indians in New York, Connecticut and Pennsylvania, home missionary labor in Pennsylvania and, finally, the leading of a colony of Moravians to the new field opened up to them in North Carolina. He died in 1763, and his mortal remains rest in Bethania, N. C., where he was the first Moravian minister. He seems to have had special qualifications for doing pioneer work and laying a solid foundation on which others could continue to build. Contemporary record bears testimony of him, that he served the Lord and the Church with a fervor true as steel ("diente als waer er Stahl und Erz.").

†Great interest was aroused among the students by the Susannah Schwager Memorial Prizes, offered in the years 1906 and 1907 and amounting in all to $200.00, for the best essays on prescribed subjects.

of the institution continues to be in their care. Provision is made by them for the service of a nurse, as emergency may require. In this connection due recognition may be made of the fact that Drs. Jacobson, Detwiller, Lieb and Laciar, the last named for more than a decade, have given their valuable professional services free of charge. Mr. Robert H. Brennecke, of Watertown, Wis., in 1895, presented a fine Steinway piano and secured vocal instruction for the student body for a year. Captain F. C. Stout, of Bethlehem, during a whole decade, provided for special instruction in elocution. The Hon. James M. Beck presented electrical and scientific apparatus of considerable value.

Among the most important acquisitions of recent years was the gift of an athletic field. For some time the students had petitioned the Trustees to secure grounds for their out-door sports. In response individual trustees, Captain F. C. Stout being particularly active and liberal in the matter, united with the Alumni Association, the Trustees of the Bethlehem congregation and friends of the institution in purchasing and grading a tract of land, measuring 412x320 feet and lying a little to the east of the campus, at a total cost of $5300.00. This fine ball-field gave the strongest stimulus the athletic interests of the institution have ever felt.

Many of the special gifts were directed to the library. The movement toward research, which in the last decades has stimulated the growth of all libraries, operated in favor of the College library, influencing many of the friends of the institution to furnish in books the tools for scholarly work. The more considerable contributions of this character came from Mrs. M. A. Nieter, of Bethlehem, Pa., the Rev. A. C. Thompson, of Boston, Mass., Miss Rehn, Philadelphia, Pa.; Mr. C. H. Leinbach, of Bethlehem, Pa., the Rev. Eugene Leibert, of Nazareth, Pa., Mrs. M. C. Carlisle, of Brooklyn, N. Y., Messrs. A. B. Fichter, E. J. Krause, and G. William Riegel, of Bethlehem, Pa., and, also, from the estates of Mr. W. T. Roepper, Prof. E. G. Klose, the Rev. Robert de Schweinitz and Mr. Alexander Cruickshank, of Bethlehem, Pa., Bishop Bachman, of Gracehill, Iowa, and the Rev. Herman Jacobson, of Washington, D. C. Valuable as has been the increase of books, the improvement in the matter of classification and cataloging has been quite as important for actual work. In 1892, the President re-arranged the entire

library according to the new decimal system and began the card catalog, which affords great advantages to the student and the specialist. The enlargement of the library, which now contains about ten thousand volumes, emphasized the need of a library building, even as the architectural incompleteness of the massive group of buildings occupying the campus made the need conspicuous. Hence, in 1901, an earnest attempt was made to procure the necessary funds for such a building. In a short time the nucleus of a fund, amounting to $2,200.00, was gathered. Further appeals in behalf of this fund became unnecessary when the Harvey Memorial Library project—to be given in another connection—met the need.

Another class of special gifts made possible the building up of a Museum. In 1893, a room was opened in the main building to deposit the treasures represented in collections of minerals, shells, botanical specimens and curios. Through the students who were appointed custodians and the graduates who have gone to different lands, valuable additions have been received. Contributions of unusual interest have been the cabinet of minerals from Mr. C. Beitel, of Easton, Pa., the herbarium of Mr. H. T. Frueauff, of Bethlehem, Pa., the collection of minerals from Mr. Paul Beck, of Lititz, Pa., and the curios received from missionaries in Alaska.

The interest and labors of the Board of Trustees have not been entirely absorbed by financial and kindred concerns. Scope of its activity is indicated by the provision in the By-Laws for various committees and the assignment of specific duties to each. Considerable attention was given by the Board and its committees to the College Department, for the Synod which created the Board respectfully referred to it the following propositions:

"I. As soon as possible to raise the standard of attainment required for admission to the college as high as is that of any first-class college of the country.

"II. To admit no one as a student of the college who has not first successfully passed the required entrance examination.

"III. To prescribe a certain fixed standard for admission to each class of the college, and to advance no student from a lower class to a higher who has not first proved by a thorough examination that he has attained to this standard.

"IV. To graduate no student who has not successfully passed a special final examination covering the required studies of the entire four years' collegiate course.

"V. As soon as possible to devise ways and means for the endowment, or creation otherwise, of at least two full professorships in addition to those now existing."

In obedience to the spirit of these instructions, no efforts have been spared by Faculty and Trustees to keep the College abreast of the times by the introduction of improved methods and such forms and features as would make it an institution of high standard. It was determined that applicants for admission should be required to make written application on blank forms and to furnish satisfactory testimonials as to ability and attainments, character and health.* Semi-annual written examinations, covering every branch of study, were introduced and standards for successful passing of them fixed.

The course of study received earnest attention. Changes were wrought in method as well as in subjects of teaching. In the classics emphasis was shifted, though not entirely transferred, from the languages themselves to the literature they contain, to the history of which they are faithful witnesses, to the means of culture which they offer. In philosophy and history there was advance, the processes of interpretation and exposition becoming more practical. Additions to the curriculum were most significant in the direction of science. The vast extension of knowledge and interest in this field seemed to demand some recognition in a course of liberal study. Hence, in 1896, the faculty planned the Latin-Scientific Course, a modification of the classical course in the interest of science. It was successfully inaugurated in course of the following year. As amplified to meet the high and broad requirements of a liberal education, the College courses have developed into the following form:

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*The arrangement with Nazareth Hall for the preparation of students, v. p. 216, gradually ceased to be operative. As educational opportunities in different parts of the country, where the Moravian Church is represented, improved, prospective students found it less costly to prepare for College at their own homes than to go to Nazareth Hall. While natural causes thus brought an admirable arrangement to an end, it has since become plain that connection between this institution and some well established preparatory school is a desideratum.

A. CLASSICAL COURSE.

Particularly fitted to prepare the student for the ministry and other learned professions, besides being the well tried means for acquiring a broad and liberal culture and an approved foundation of Christian scholarship.

I.—FRESHMAN CLASS (24 hours per week.).

Latin (5). Grammar. Writing of Latin lessons. Translating of Cicero's Orations against Catiline, for Archias, and others. Virgil's Aeneid, books I-III. Prosody and Scanning. Memorizing of Latin Proverbs.

Greek (5). Grammar. Reading of Xenophon's Anabasis, Books I-IV. Frequent written exercises and sight-translations.

Mathematics (3). Geometry. Rectilinear figures; the circle; proportionate lines; regular polygons; plane, solid and spherical geometry. Higher Algebra.

German (4). Grammar. Written exercises and conversational drill. Sight-translation of easy prose. Hillern, Höher als die Kirche or Bernhardt, Auf der Sonnenseite; Riehl, Fluch der Schönheit; Fouqué's Undine or Andersen's Märchen.

History (3). Ancient History. Egypt, Oriental Nations, Greece, Rome; Teutonic migrations; rise of the Holy Roman Empire to Charlemagne. Ancient geography; mythology; social life; architecture; military systems; jurisprudence.

Natural Science (1). Physics,. Introductory work with experiments. Motion, liquids, magnetism, electricity.

English (2). Principles of Rhetoric. Composition-work, affording opportunity for regular practice in the preparation of themes. Declamations. The proper action of the mind in speaking and reading. Enunciation. Voice Culture.

Religious Instruction (1). The Books of the Bible briefly analyzed (Schultze). Outlines of contents and study of the character of each book. Memorizing of Scripture.

II.—SOPHOMORE CLASS (24 hours.).

Latin (5). Syntax. Livy, books 1, 2, 21, 22. Horace, Odes, Epodes, Epistles. Exercises in prose composition.

Greek (4). Grammar, Syntax. Greek Prosody and the Ionian dialect. Homer's Iliad, books I-VI. Herodotus, parts of books I and II, history of Persia and Egypt. Written exercises; Attic prose composition.

Mathematics (2). Trigonometry; use of logarithmic tables; trigonometrical solution of right-angled and oblique-angled plane and spherical triangles; land surveying; navigation.

Hebrew (2). Grammar; orthography, and grammatical tables, nouns and verbs. Frequent exercises in reading and writing Hebrew. Translating of Genesis, chapters 1-10.

German (4). Grammar. Study of word-formation. Written translations and compositions. Chamisso's Peter Schlemihl; Lessing's Nathan der Weise, Emilia Galotti and Minna von Barnhelm.

History (2). Medieval and Modern History to the French Revolution.

Natural Science (2). Physics; mechanics, hydraulics, electricity, sound, heat, light. Laboratory work. Chemistry, with lectures and laboratory work.

English (2). Compositions and Declamations. Systematic study of English prose style. Critical reading of selections from Addison, Goldsmith, Milton, and one or two plays of Shakespeare.

Religious Instruction (1). Christian Doctrine; Evidences of Christianity, presentation and discussion of the principal facts and truths of Christianity; the Moravian Catechism.

OPTIONAL (IN PLACE OF HEBREW).

French (2). Grammar; special attention given to correct pronunciation. Written translations, dictations and conversational drill. La canne de Jonc, etc.

III.—JUNIOR CLASS (24 hours).

Latin (5). Cicero's Epistles, and De Senectute or De Amicitia. Tacitus, Agricola and Germania. Latin prose compositions and extempore translations.

Greek (4). Plato's Dialogues: the Apology, Crito and part of Phaedo. Study of Greek Philosophy and Literature. Selections from Aristophanes, (The Clouds), Aeschylus, Thucydides, Demosthenes. Compositions.

Hebrew (2). Grammar; irregular verbs; syntax. Reading and translating of Exodus, Joshua or Judges. Oral and written translations from English into Hebrew.

German (4). Syntax. Compositions and declamations. Schiller's Wilhelm Tell, Jungfrau von Orleans or Maria Stuart, Wallenstein's Lager and Poems. Selections from Scheffel's Ekkehard.

Natural Science (2). Geology, formation and stratification of rocks, successive periods of the development of the earth's crust, extinct forms of life. Lectures, laboratory and field work. Astronomy, sun, moon, planets, comets, nebulae, eclipses, star plotting. Field work with telescope and transit.

Philosophy (2). Logic, formal and applied. Political Economy (Laughlin), with supplementary readings. Application of theoretical principles to questions of the day.

Physiology (2). "Martin's Human Body," Anatomy, Physiology and Hygiene; supplementary lectures on Applied Physiology. General Biology.

English (2). Writing of Essays; Orations and Debates; History of English Literature, from 700 to 1660; Anglo-Saxon; Beowulf, Chaucer, Spenser, Shakespeare, Bacon, Milton.

Religious Instruction (1). The Creeds of Christendom, with special reference to the religious bodies in the United States; their history, church government and ritual. Leading features of the Moravian Church.

OPTIONAL (IN PLACE OF HEBREW).

French (2). Syntax. Dictation and composition. Reading French Prose: Geo. Sand, La Mare au Diable; selections from Toepffer, or Daudet. Gervais, Un Cas de Conscience.

History (1). The Nineteenth Century. Development of popular rights among European nations. Economic progress. Expansion of the United States.

IV.—SENIOR CLASS (24 hours).

Latin (4). Tacitus. Selections from Annals (Tiberius, Nero,) and Histories (destruction of Cremona and Rome; Jewish war). Cicero, De Natura Deorum, with lectures on Latin Philosophy. Plautus, Captivi or Trinummus. History of Roman Literature. Original Latin Prose Composition.

Greek (4). Sophocles: King Oedipus, and Antigone. Euripides, Iphigenia among the Tauri. Hellenistic Greek of the New Testament; reading of I and II Thessalonians, Philippians, Philemon.

Hebrew (3). Review of Grammar. Written Exercises. I Samuel or I Kings, and some Minor Prophets. Hebrew Poetry; part of Job and Psalms.

German (4). Review of Grammar. Declamations; preparation and reading of themes followed by class-discussion in German. Goethe's Goetz von Berlichingen, Hermann und Dorothea, and first part of Faust.

Philosophy (2). Psychology; mental phenomena, intuitions, emotions, desires. Ethics; ethical laws in regard to property, commerce, civil government, society.

Church History (4). From the establishment of the Christian Church to the time of the Reformation.

English (2). Essays and Orations. English Literature (continued), from 1660 to the present time (novelists, poets, essayists). American Literature, lectures and readings.

Religious Instruction (1). The Foreign Mission Work, especially that of the Moravian Church, its history and principles.

OPTIONAL (IN PLACE OF HEBREW AND CHURCH HISTORY).

Natural Science (2). Industrial Chemistry; Botany, Biology.

French (2). Reading of French Poetry: Molliere, L'Avare; Racine, Athalie. Composition and Conversation.

Pedagogy (3). History of Education; principles and methods of application; comparison of present systems. Didactics; lectures on the theory and practice of teaching.

B. LATIN-SCIENTIFIC COURSE.

This course is designed to meet the wishes of those who desire to pursue a course of liberal study, but prefer taking additional Mathematics, Science and Modern Languages, instead of Greek and Hebrew. It is, therefore, the same as the Classical Course, with the exceptions just stated.

I.—FRESHMAN CLASS (23 hours per week).

Latin (5). Grammar; written exercises. Cicero's Orations. Virgil's Aeneid, books I-III. Prosody and scanning.

German (4). Grammar; exercises and conversational drill. Hillern, Höher als die Kirche; Bernhardt, Auf der Sonnenseite; Riehl, Fluch der Schönheit; Fouqué's Undine or Andersen's Märchen.

History (3). Ancient History. Egypt, Oriental Nations, Greece, Rome; rise of the German Empire. Ancient Geography, Mythology, Social Life.

English (2). Rhetoric. Essays, declamations, voice culture. Literary selections.

Natural Science (1). Physics; motion, liquids, magnetism, electricity.

Chemistry (3). Inorganic; qualitative analysis.

Algebra (1). College Algebra. Radicals; equations of first and second degree; ratio, proportion; quadratics.

Geometry (3). Plane, solid and spherical geometry.

Religion (1). The Books of the Bible, their contents and character.

II.—SOPHOMORE CLASS (22 hours).

Latin (5). Syntax; written exercises. Livy, books 1, 2, 21, 22. Horace, Odes, Epodes, Epistles.

German (4). Grammar; written translations. Chamisso's Peter Schlemihl; Lessing's dramas: Nathan der Weise, Emilia Galotti and Minna von Barnhelm.

History (2). Medieval Europe and modern history to the French Revolution.

English (2). Compositions and Declamations. Study of English prose style. Selections from Addison, Goldsmith, Milton, Shakespeare.

Mathematics (4). Trigonometry; trigonometrical solution of plane and spherical triangles. Surveying; navigation. Conic sections.

Natural Science (2). Physics, mechanics, electricity, etc. Chemistry. Lectures and laboratory work.

Religion (1). Christian Doctrine; Evidences of Christianity.

French (2). Chardenal's Complete Course. Written translations, dictations and conversational drill. Whitney's Reader, La canne de Jonc; Au couvent, etc.

III.—JUNIOR CLASS (22 hours).

Latin (5). Cicero's Epistles, and De Senectute or De Amicitia; Tacitus, Agricola, and Germania. Latin compositions.

German (4). Syntax; compositions and declamations. Schiller's William Tell, Maria Stuart and Wallenstein's Lager. Scheffel's Ekkehard.

Natural Science (2). Geology. Lectures, laboratory and field work. Astronomy.

Philosophy (2). Logic, formal and applied. Political Economy, with supplementary readings.

Physiology (2). Human Body; supplementary lectures. General Biology.

English (2). Writing of Essays. Orations and Debates. History of English Literature, from 700-1660, Anglo-Saxon.

Mathematics (2). Mechanics; Statics and Dynamics; Analytical Geometry.

French (2). Syntax, dictation and composition. Conversational drill. Reading French Prose: Geo. Sand, La Mare au Diable; Gervais, Un Cas de Conscience; selections from Toepffer, Daudet, Victor Hugo.

Religion (1). Christian Denominations in the United States, their history, doctrine, ritual and church government.

OPTIONAL.

History (1). The Nineteenth Century. Expansion of the United States.

IV.—SENIOR CLASS (21 hours).

Latin (4). Tacitus, Annals and Histories. Cicero, De Natura Deorum. Plautus, Captivi or Trinummus. History of Roman Literature. Sight reading. Original Latin Prose composition.

German (4). Review of grammar. Declamations and compositions. Goethe's Goetz von Berlichingen, Hermann und Dorothea, Faust (first part).

Philosophy (2). Psychology, intuitions, emotions, desires. Ethics, functions of conscience and will.

English (2). Essays and Orations. Literature continued, 1660 to the present time. American Literature, (Pancoast) lectures and readings.

Pedagogy (3). History of education; principles and methods of education; didactics.

French (2). Reading of French Poetry; Molliere, L'Avare; Corneille, le Cid; Racine, Athalie. Composition, declamation and conversation.

Natural Science (3). Mineralogy, Botany, Biology.

Religion (1). The work of Foreign Missions; its history and principles.

Electives: Mathematics. Differential and Integral Calculus. Law (Blackstone). Chemistry (Laboratory Work).

The Theological Course has been strengthened by appreciation of practical and vital tendency and such adaptation to modern needs as is represented by the study of Sociology, Apologetics and Comparative Religion.

C. THEOLOGICAL DEPARTMENT.

The aim of this Department is to give thorough equipment to students who intend to enter the ministry of the Moravian Church; to afford facilities for the pursuit of theological studies under competent guidance, and to develop and stimulate personal experience in spiritual life.

JUNIOR YEAR (23 hours).

Introduction (4) Historical and critical study of the books of the Old and New Testaments. Origin and History of the Sacred Canon. Introduction to Old Testament, Introduction to New Testament.

Old Testament (4). History and religious institutions of the people of Israel, from the patriarchs to the Babylonian Captivity. The Biblical record compared with the monuments and other historical sources. Outlines for preparatory study given.

New Testament (4). Exegetical study of the synoptical Gospels, particularly of Matthew, also the Epistle to the Romans and I Peter. Translation from the original text and lectures. The object is to present the established results of Exegesis, with frequent opportunities for questioning and discussion.

Church History (4). From the Reformation to the present time; supplemented by reading and special research. The Reformation and Counter-Reformation. Rise and growth of modern Protestant Churches, and the inception of Modern Missions.

Moravian Church History (2). The Unitas Fratrum or Moravian Church, prior to the commencement of the eighteenth century.

Homiletics (2). Lectures on the preparation and delivery of sermons. Studies in lives and sermons of notable preachers. Preparation of outlines. Sermons written and preached.

German (3). German and Norse Mythologoy. History of German Literature from Ulfilas to Goethe. Reading of the master works entirely or in part. Grammatical review, with German conversation. Declamations, essays, addresses.

OPTIONAL (IN PLACE OF GERMAN).

Comparative Religion (3). Egyptian, Babylonian, Parsee; Brahmanism, Buddhism, Confucianism, Shintoism, Mohammedanism; Skandinavian mythology.

SENIOR YEAR (21 hours).

Old Testament (4). History of Israel from the Babylonian Captivity to A.D. 70. Exegetical studies in Isaiah, Daniel and some Minor Prophets. Translation and lectures; types of method in textual criticism and principles of interpretation.

New Testament (4). Exegesis of St. John's Gospel, of the first Epistle to the Corinthians and of I John. Lectures and reviews, with the aim to develop in the student an independent exegetical judgment. Opportunity afforded for general class study by outlining and dividing the exegetical preparation.

Systematic Theology (4). Biblical Theology and ecclesiastical Dogmatics. Christian truth and church doctrines are presented didactically, historically and polemically. Schultze's "Christian Doctrine" and "Theology of Peter and Paul." Outline questions for preparatory study.

Moravian Church History (2). The Unitas Fratrum or Moravian Church since the commencement of the eighteenth Century, with special

reference to the American Province. The Mission of the Church. Text book, J. T. Hamilton's History of the Moravian Church.

Pastoral Theology (2). Lectures on the office and work of the Christian Ministry; the Minister in the cure and care of souls and as the executive of the congregation. The Minister's relation to Church enterprises and to Missions. Sermons written and delivered, with criticism of sermons.

Liturgics and Church Polity (2). Lectures on Ritual and Cultus. Study and practice in reading Moravian liturgical forms. Study Results of General Synod and Provincial Digest.

German (3). History of German Literature from Goethe to the present time, with reading and studying of the master pieces. Grammatical Review. Declamations and essays. German sermons written and delivered.

OPTIONAL (IN PLACE OF GERMAN).

Apologetics (3). Natural Religion; relation of science and philosophy to the Christian religion. Brief review of the principal attacks upon Christianity and the essential principles of its defence.

Sociology (3). Origin of Society; social aggregations; distribution of population; causes and results of emigration; laws of association; social constitution. Christian principles in application to the social problems of the family, of labor, of citizenship, of charity, of crime, which a minister encounters.

In addition to the courses specified in the curriculum, provision has been made for taking special courses in ancient and modern languages under the direction of the faculty.*

As the plan of studies indicates, the elective system has received distinct recognition. This has become a prevailing condition in all well equipped institutions of higher learning. As the field of knowledge has become broader, the life of the American people more manifold and scholastic enthusiasm greater, the permanent adoption of the principles of the elective system has become necessary. Their application has proved to be, on the whole, satisfactory. While it is hard to say whether certain elements of the scheme will in the end generally commend themselves, it has appeared that students have used the liberty it allows with reasonable intelligence and have pursued some subject or group of subjects with a reasonable degree of thoroughness.

A new departure appears, also, in the beginnings of a department of graduate study. This has been organized for the pur-

*In place of the various special essays formerly expected of students, see p. 218, a thesis is required at the end of the Collegiate Course and one at the end of the Theological Course.

pose of arranging a theological course for non-resident graduates, enabling them to attain to the degree of B.D., and of encouraging former students to systematic study under the auspices of the faculty, in most cases leading to the degree of M.A. The non-resident theological course extends over three years, endeavors to cover the same ground as the course for resident seminary students, calls for semi-annual examinations and requires the presentation of a thesis. The post-graduate courses provide that College graduates, after having taken the Bachelor's degree, may upon pursuing a definite course, for one year, in two branches of graduate or professional study, a major and a minor, and presenting a thesis giving evidence of advanced scholarship receive the degree of M.A., or may by devoting themselves, not less than two years, to advanced studies under the direction of the Faculty, passing required examinations and offering a dissertation embodying the results of original investigation on some topic previously approved by the faculty—spending at least one of the years of study in attendance at the College—obtain the degree of Ph.D. The graduate work thus far completed has reflected credit on the institution and the graduates. It represents freedom and, usually, the patient and prolonged cultivation of a small field of knowledge. The graduates have been inspired by a noble appreciation of the worth of knowledge for its own sake and the hope of bringing some contribution, however small, to its accumulated treasures.

In various ways, the educational opportunities have been increased by special lectures or courses of lectures, arranged for by the Trustees or the Faculty. These have covered a broad field of subjects of modern interest and importance. Comprehensive courses of reading for the Collegiate and Theological departments, complementing the regular class work, have been mapped out and prescribed for all students to pursue. Special courses in elocution and oratory have, from time to time, been arranged. In the earlier years these have been financed by the alumni association and, in later years, by a liberal and honored member of the Board of Trustees.

With the broadening of life and activity, new customs and observances have come into vogue. Some of these have historic foundation, others have sprung into being at the impulse of

timely suggestion, and certain of them have been adopted because common to college life everywhere in the country. A brief statement of the origin of one of them may here enter these pages. Founders' Day, October 2, is now annually observed by an outing to Bower's Rock, seven miles to the south of Bethlehem. So far as is known, the first walk of professors and students to this mountain, upon which the Big Rock has mounted guard over the fertile, charming Saucon Valley ever since the glacial age, was undertaken on April 5, 1871. Similar expeditions were occasionally made to the same or other objective points, during the following years. The first outing, in the full form of the present time, all the students and the families of the professors participating, occurred in October, 1885. Since then, almost without interruption, this autumn walk, with its outdoor luncheon, informal addresses and songs has been a regular event, giving opportunity, early in the scholastic year, for pleasant social contact of professors and students and celebrating the founding of the institution.

All the improvements in the external and internal appointments have promoted the development of undergraduate life and interests. What has been gained in the inspiration for study through the happy changes may be left among the unsettled questions of history, between later and earlier generations of the alumni. In some directions there has certainly been progress. The society system, responding to temporary or permanent needs, has been constantly extended. While the older organizations have continued to pursue their specific objects, newer clubs and associations have sprung into existence. These societies have concerned themselves with numerous interests and trained their members in various ways. They have each presented a forum exceedingly free for action and discussion. They have fathered and furthered undergraduate undertakings. They have promoted unity of spirit among the members as well as loyalty to the institution.

Bible Study and Mission Study classes have been formed. A Young Men's Christian Association has been organized and has taken charge of the Saturday morning prayer meeting. Interest in musical organizations has been intermittent. Glee Club and Orchestra have experienced, in turn, success, survival or suspension, according to varying degree of aptitude in the student

body at different times. An Athletic Association has for more than a decade supported athletics. As this form of activity grew in importance upon the acquisition of the Moravian College Athletic Field an Athletic Committee, consisting of a member of the faculty, an alumnus, the president of the Athletic Association and representatives of the theological and collegiate departments, was created. This body exercises general control over all athletic sports and funds.

In the administration of undergraduate activities there has been noticeable a tendency in the direction of self-government. This has issued from a desire to lessen the antagonism which is so apt to arise between governing body and student body and from recognition of the fact that students as a whole are mature and eager to adjust themselves properly to conditions. Endeavor in this direction has not brought about the fitting up of cumbersome machinery. It has declared itself, rather, in the formation of committees having charge or advisory voice in the control of some phase or form of college life, particularly, on its domestic side. It has effected the transfer of certain duties and obligations to the students who reside on the college premises.* Much willing labor has been given by the students in these years, for the improvement and preservation of the College premises.

As undergraduate interests multiplied, they secured a medium for the expression of undergraduate sentiment in a College paper, "The Comenian." The first number appeared in October, 1891.† From the start it was a success. A considerable proportion of the student body has always been, officially or unofficially, interested in it. It has been the means of presenting essays upon subjects of general importance and the purveyor of college news. It has stimulated literary activity and has been an excellent intellectual gymnastic. For eighteen years, first as an eight page monthly and latterly as a twelve page monthly, this journal has made its way among student publications.

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*To the simple duties of the "shovel brigade"—assumed in 1882—they have added the care of their own quarters.

†To secure the funds necessary for launching this journal, the Hon. James M. Beck and Dr. J. Max Hark delivered a series of lectures under the auspices of the Committee of students that had the matter in charge.

Out of the richer life of the students has grown more forceful and loyal devotion to the institution on the part of the alumni. Most of them have reflected credit on the institution by their life and work. Some have become eminent for achievement in one or another sphere. On certain of them the institution has felt impelled to confer honorary degrees as evidence of public service. The first one to receive such a degree from the Moravian College and Theological Seminary was the Hon. James M. Beck. On June 5, 1902, the degree of LL.D. was conferred on this learned and eloquent alumnus, then Assistant Attorney General of the United States, in recognition of his literary ability and his practical work for the good of the people and the country.* More than honoring the institution in their respective careers, the alumni have, time and again, allowed their good intentions toward the institution to issue in concrete facts. The alumni association has continued its support and made it more effective in various ways. Its contributions to date have mounted to the very respectable sum of $3553.72. Certain groups of its members have formed local organizations for definite effort in their respective localities. In sympathy with the parent association, those residing in the Lehigh Valley, Pennsylvania, the district immediately about the home of the institution, those in New York and vicinity, those in the Southern Province and those in Alberta, Canada, have effected organization and have already performed important service, or hold the promise of much good.

The strongest factor in achieving the moral and intellectual efficiency represented in the character of the students and the graduates has been the teaching force. This has not been slow to get every possible advantage out of the improved conditions. The result has been a general raising of the level of instruction. The professors of this period have not diminished the emphasis laid by their predecessors on the ideal of upbuilding character in the student, they have been able to make decided advance upon the effort of former days in the direction of intellectual culture and scholarly efficiency. Through the worth of personal

*The Hon. James M. Beck, LL.D., is now a member of the law firm of Shearman and Sterling, of New York City. Two weeks after his Alma Mater had honored him with the well merited degree, he had the decoration of Doctor of Laws conferred on him again, this time by the neighboring Muhlenberg College.

character and by the force of scholarly attainment they have accomplished great results in the realm of mind, of heart and of personal manhood.

The personality and work of President Schultze have been deservedly prominent in these pages. He was educated in the schools, the College and the Theological Seminary of the Church in Germany. After some experience in educational work in his native land, he came to America to fill an important position in this institution. He brought to his work an energetic and charming personality. He is a fine representative of the scholarly type of executive. He has worn well. During the many years of his connection with the institution he has been instrumental in introducing many improvements and advances, particularly, in building up the course of study. In his aims and methods the thoroughness and solidity, breadth and scope presented in the ideals of Moravian education have been happily exemplified. On many occasions has the esteem in which he is held by all who have studied under him come to expression. This was the case particularly on the occasion of the twenty-fifth anniversary, in 1895, of his professorship. His hold upon the students has been the stronger because he has always been a student among the students. Many of them ascribe their enthusiasm for the classics and classical learning to his instruction. From many recitations they retired in a glow of admiration at some original conception of the text, some pertinent and striking illustration, direct or analogical, or at least, some casual remark, imparting to the fact or truth or sentiment under consideration and even to dry grammatical forms a new and interesting aspect. Practically all the ministers of the Moravian Church in America have studied theology under him. They bear willing testimony to the catholicity of his views and the practical value of his doctrinal expositions. His development of a subject under discussion has ever been such as to satisfy the intellect and find its way to the heart. Dr. Schultze has added to his arduous professional and executive duties the labor of writing. Fine command of both the English and the German languages has made possible for him the unusual distinction of giving to the public important works in more than one tongue. In addition to maintaining long connection with "Der Brueder Botschafter" and contributing monographs to various publica-

tions, including the "Transactions of the Moravian Historical Society," he has found time to publish "Die Missions Felder der Erneuerten Brueder Kirche," a history of Moravian Missions, "The Theology of Peter and Paul in their own Words," a unique and instructive arrangement of the teachings of these pillar apostles, and "A Compendium of Christian Doctrine and Systematic Theology," an important work because it is the first of its kind to be published in the English language by a member of the oldest Protestant Church. Professor Schultze's linguistic ability has come to expression in a pioneer "Grammar and Vocabulary of the Eskimo Language of Northwestern Alaska," published in 1889, and in revised and enlarged form in 1894. This work was designed to facilitate the labors of those who as missionaries or teachers must acquire the native tongue of that land. In 1893, Lafayette College conferred upon him the unquestionably well-merited degree of D.D. and, in 1901, the Columbian University of Washington, the degree of L.H.D.

Strong men have been associated with Dr. Schultze in bearing the burdens and achieving the successes of this period. It is difficult to place an estimate on the value of their labors, because these have not yet receded far enough into the past to allow their being viewed in proper perspective. Yet a word of recognition is due those excellent men who have completed their labors in the institution and gone into other fields of usefulness.

Prof. J. Taylor Hamilton, son of a former Moravian missionary in the West Indies, during the seventeen years of his connection with the institution rendered most efficient service in the office of Resident Professor. A graduate of the institution, he began a career of diversified usefulness as a teacher at Nazareth Hall. After a short period of pastoral labor he assumed administrative and professional duties in the College and Theological Seminary. He was well qualified to undertake them. He proved to be an admirable instructor and lecturer. Possessed of an extraordinary memory, stored with information on many subjects, of a vigorous mind, of judgment sound and discriminating, of perceptions clear and vivid, of taste exact and delicate, he had the enviable power of investing with interest the subjects he touched. Remarkable for his regard to system, as well as for the power of concentrating his faculties on any

subject to which his attention was directed, he encouraged habits of industry in his students. He acquired a very thorough knowledge of the history of the Moravian Church, could speak with the assurance of an authority and could so present the salient features of doctrine and experience of the Church as to waken loyalty to her ideals and interests. In the practical theological branches his lectures were forceful and suggestive, being himself an energetic and earnest preacher, pungent and truly evangelical. Of great decision of character, he was firm in discipline, but he always strove to be just. In the administration of affairs that came under his care he was wise and circumspect. While discharging the onerous duties of administration and instruction in the institution, he was prominently identified with the varied interests of the Church. By his painstaking labors and willingness to serve he endeared himself to his brethren. He was very zealous aud effective as advocate of missions. Ever wise in counsel and strong in argument on the floor of Synod, it was only natural that Synod should honor him and add to his duties in one way and another, eventually electing him for one term a member of the Provincial Elders' Conference. Multiplied duties did not keep him from arduous literary labors, which were productive of valuable results. Besides contributing to various publications and maintaining prolonged editorial connection with "The Moravian," he left to the institution and the Church his reliable and complete "History of the Moravian Church during the Eighteenth and Nineteenth Centuries," and his "History of Moravian Missions." Lafayette College conferred on him the honorary degree of D.D., in recognition of his scholarly achievements. The institution gave up one of its strongest professors when he followed the call of the Church to take a place on the Mission Board, the executive body of the entire Moravian Church. In that position and as a bishop of the Church, in the maturity of his powers, he may be expected to add many years to a prolonged service of great industry and usefulness.

Prof. Henry A. Jacobson is another in the roll of professors who has given the institution long and faithful service. Son of the honored Bishop John C. Jacobson, whose name has figured in this narrative, he was educated at Nazareth Hall and in this College and Theological Seminary. After teaching for nine-

teen years at Nazareth Hall, he was called to the College and Theological Seminary. The bulk of his work was in the collegiate department, where he gave his attention to the languages, science and mathematics. A painstaking student, and a tireless, steady worker, he was most conscientious in the discharge of his duties to his classes. Thoughtful students appreciated these qualities in the man and profited by his insistence on accuracy of all work done. Under his guidance they learned to understand what value resides in details. Being a thoroughly trained musician, he was able to give the students safe counsel and considerable assistance in their musical efforts. Willing always to respond to requests for his services, he proved to be a useful man in many departments of Church activity. He has given some time to historical research. The Transactions of the Moravian Historical Society contain some of the fruits of his labors in this direction. Retirement from his professorship at the end of eighteen years of capable service has not meant cessation of effort. The official publications of the Church are benefitting by much unwearying labor that he is unselfishly devoting to them.

During the short period of two years, the Rev. Frederick W. Detterer gave part of his time to the institution in the office of Assistant Professor. A graduate of this College and Theological Seminary, he had served in the pastorate and then assumed editorial work on the Church publications. While serving as an editor, he undertook to teach Rhetoric and Church History. He was a man of marked ability, deep earnestness and great fidelity. He was systematic, conscientious and thorough in the discharge of any duty which was laid upon him. The mental habits and moral qualities disclosed by the manner in which his work was performed were those which form the foundation of lasting influence and usefulness. His modest, unaffected manner and kindly disposition commended him to the respect of his students. Continued ill-health forced him to relinquish all work and, in the event, cut short his promising career.

Prof. Jesse Blickensderfer was the son of a well-known railroad builder of the West and a graduate of the Moravian College and Theological Seminary. He was called to the institution as a professor after he had had wide experience in the service

of the Church. Most of his active service was given to educational labor. For many years he presided as principal over the Young Ladies' Seminary, at Bethlehem, Pa. A man of no little intellectual power and of great decision of character, he rose to the prominence of leadership among his brethren. On the floor of successive synods his counsels were respected and his reasonings were forceful. He was skillful in managing controversy and his manner furnished evidence of sincerity, for he was able to stand by his opinion, even in the face of painful antagonism. He served one term as a member of the Provincial Elders' Conference. He was well equipped by ability and acquaintance with the needs of the Church for the office of a professor. At the end of four years of faithful work, however, he retired from this position and from active service.

Prof. William F. Bade served the institution for six years as instructor and professor, soon after his graduation here and the completion of a post-graduate course at Yale. Possessed of a strong, versatile mind, he was successful in acquiring and imparting knowledge. Industrious by habit, blessed with a singularly retentive memory and moved by a strong desire to become familiar with all legitimate subjects of human inquiry, he grew rapidly to be a strong figure in the faculty. His labors were not confined to the class-room. He became a popular public lecturer, and he frequently published articles on the topics of the day. For one year he edited "The Moravian," which has so often benefitted by the co-operation of professors of the Moravian College and Theological Seminary. He gained the reputation of being an excellent classical scholar and a man of no ordinary and no limited erudition. The trustees conferred on him, after the completion of a special course of study in Oriental languages, the degree of Ph.D. Eventually, he followed a call to the chair of Biblical Literature and Oriental Languages in the Pacific Theological Seminary, Berkely, California, where he has entered upon a career of marked success.

Prof. Albert Haupert, a graduate of this College and Seminary, who had enjoyed the advantage of a year of special study at the University of Berlin, returned to his Alma Mater as a professor after more than a decade of very successful pastoral service. He came to his professorial duties known to be a man of solid, judicious mind, having great regard for system and

power of concentrating his faculties on the subject in hand. Possessed of a vigorous personality, held always in restraint by practical piety, he brought a wholesome influence into the life of the institution. After three years of earnest and energetic work, he returned to the pastorate, in which he is very successful as a strong preacher. Through his energetic efforts at successive synods and in other ways the Church at large benefits by his active interest. His efforts in behalf of the institution have been renewed as a member of the Board of Trustees.

Prof. Howard E. Rondthaler, grandson of Prof. Edward Rondthaler and a son of an honored bishop, is a graduate of Chapel Hill University, North Carolina, and of the Moravian Theological Seminary. He was called to the resident professorship after he had rounded out seven fruitful years of pastoral experience in the Southern Province. Favored with a splendid physique, disciplined to a dignified manner, and furnished with a vigorous, resourceful mind, he came to his duties in the institution with good materials at his command. In the collegiate department his most valuable work for the students was performed in science. This part of the course he succeeded in lifting to a higher plane, which has made the fuller development now arranged for possible. In the theological department his lectures on Homiletics and Liturgics were very practical. Having exalted views of the office of the preacher, he was able to present and enforce them with great earnestness. He was especially happy in giving counsel about the methods of dealing with all classes and conditions of men. All the duties that belonged to his office as an administrator he discharged with energy and care. His practical wisdom became proverbial, and many a difficulty was overcome by his ready tact and humorous way of dealing with those disposed to be troublesome. A very able speaker, delivering sermons or addresses pertinent to various occasions in a graceful and forcible manner, he was able to represent this institution and present its needs frequently and acceptably. The Southern Province has again made good its claim to his services, summoning him to the presidency of the Salem Female Academy and College, a large and important institution in Winston-Salem, North Carolina.

All the elements of success that have kept the fire of true devotion burning on the heart-altars of professors, trustees,

alumni, students and friends converged to give brightness and warmth to the Centennial celebration. For this event elaborate plans were carefully made by the faculty, and concerning it large expectations were widely entertained. Both passed into happy realization. The inspiration of a hundred years' honorable activity lived in every feature and occasion of the celebration. Recognition of the tremendous significance of that record grew to worthy appreciation and supported and steadied interest and enthusiasm to the end.

That so much at least may be truthfully said concerning the celebration is largely due to the hearty response that met the efforts of the authorities from various directions. The alumni took the matter up with generous enthusiasm from the start. Many of them made special efforts to be present. They gathered in larger numbers than for any other Seminary event in all the history of the institution. The entire Moravian Church in America, at the call of the governing board, took active interest in a Centennial celebration of such profound significance to that Church. Centennial Sunday, September 29, 1907, was generally observed by the congregations. The Bethlehem Moravian Congregation, ever giving evidences of abiding interest in the welfare of the institution, joined most heartily and helpfully in the efforts to make the commemoration a success. Deep interest was manifested, also, in the community, which for the past fifty years has been the home of the venerable institution. By delegating representatives to grace the ceremonies or sending cordial greetings, other Moravian institutions of learning of various lands and many of the colleges, universities and theological seminaries, representing denominational enterprise, individual benefaction or state foundation of our own land, gave expression to their good-will and hearty congratulation.

The festivities covered two days, October 2 and 3, 1907, the dominating thought of the one being retrospective, of the other prospective. The several functions were so many parts of a worthy and complete commemoration.* At the opening centennial service, held in the morning of the first day, Bishop J. Mortimer Levering, President of the Provincial Elders' Con-

*Complete account of all the exercises and the addresses in full will be found in the "Centennial Souvenir," published in 1908.

ference of the Northern Province and of the Board of Trustees, delivered the opening address, setting forth in an earnest and scholarly manner the relation of the institution to the Church and striking the key-note of the entire celebration. Bishop Edward Rondthaler, President of the Provincial Elders' Conference of the Southern Province, followed with a forceful address, pointing out that the institution has undergone changes in various ways, and all for the better, in the century of its existence, but that theologically it stands on the same Biblical basis as at the beginning of its career. The honored President, Dr. Schultze, spoke words of gratitude and praise for the past and the present and words of inspiration and hope for the future. The student commemoration occupied the afternoon of the first day, taking the form of literary and musical exercises, all of a high order and very creditable to those who contributed to the successful carrying out of the various numbers of the program by their meritorious efforts. At the conclusion of these exercises, Centennial visitors witnessed an interesting base-ball game on the Moravian College Athletic Field between teams representing the alumni and the students, the former being returned victorious. Historical review occurred in the evening. Prof. W. N. Schwarze read a historical sketch, and the Hon. James M. Beck, LL.D., delivered an eloquent address, showing with telling argument the advantages which the small college enjoys over the large university. A brilliant reception, conducted by that indefatigable auxiliary of the institution, the Ladies Sewing Circle, closed the functions of the first day.

The morning of the second day was given over to the alumni for class meetings and general session. At noon the sons of the institution partook of the Centennial Luncheon in the refectory. One of the most impressive features of the celebration was the laying of the corner-stone of the Harvey Memorial Library, which occurred in the afternoon of this day. The Rev. M. W. Leibert, D.D., spoke in behalf of the donors, his address being a scholarly production on the theme, "The Formation and Function of Libraries," tracing the development of writing, printing and the formation of libraries, and dwelling on the use and the necessity for men in every calling, and especially for preachers, of the collection for books. The Rt. Rev. J. Taylor Hamilton, D.D., accepted the gift in the name of the authorities,

A GROUP OF ALUMNI AT THE CENTENNIAL.

delivering an oration that was a masterly effort, treating philosophically the benefits to be derived from the use of a carefully selected library as of paramount importance in rounding out knowledge and embodying a strong plea to the undergraduates to avail themselves of the opportunities afforded by the new acquisition. Dr. Schultze laid the corner-stone, using the formula prescribed in the Moravian ritual.

The closing Centennial service was remarkable in various ways. It was graced by an imposing procession of College men, representing various institutions and arrayed in academic robes, these visitors having appeared in response to invitation and in order to convey cordial greetings. Agreeable to the decision of the Trustees and Faculty, the honorary degree of D.D. was conferred on three graduates of the institution, Bishop J. Mortimer Levering, Bishop Charles L. Moench and the Rev. Paul de Schweinitz. This degree had never before been conferred. The breaking through the reserve of many years and the bestowing of this honor on men worthy of the distinction did, therefore, indeed signalize the happy event. One of the men thus honored, Dr. Paul de Schweinitz, delivered an eloquent oration on "The Altruism of Our Own Alumni." By appeal to many instances of altruistic service on the part of alumni of the institution in various professions and callings, it was clearly shown that the good deeds of the alumni are indeed the highest praise of the Alma Mater.

Adequate characterization of the celebration would require reference to many features. Several deserve to be brought out by particular emphasis. Beyond question the celebration was an eminently happy one. It had been expected that the alumni would bring much to each other, to the students, to the authorities, to the friends. Blessed and beautiful memories were by them revived. That the college careers of living alumni, present or sending greetings, linked each to each, stretched with few if any breaks over nearly seven decades of the history of the institution indicates what wealth of happy reminiscence was to be drawn upon. A rich tribute of encouragement was offered in the successes won, the faithful and eminent services rendered by the stalwart sons of "old M. C." Their loyalty and devotion to an humble but noble Alma Mater were revealed as never before. Through the relationships and connections they had

formed in wider and remoter circles, many others were drawn into joyous participation in markedly happy festivities.

A truly happy occasion, it was no less a dignified and serious commemoration. That the Moravian College and Theological Seminary was founded for the purpose of training men for ministerial, missionary and educational activity in the Church, as its chief aim, and that it was one of the few institutions of such character in the country to attain to its centennial were thoughts that dominated the celebration. To this the addresses, all of a high order, bore abundant testimony. In them the nature of the activity of the institution, its substantial adherence to standards of Moravian faith, doctrine and service, its adaptation to the needs of successive periods and some suggestion of the far-reaching consequences received strong and faithful interpretation and expression. Naturally, then, there was on the part of all who entered with sympathetic interest into the spirit of the occasion much of serious, reverent thinking and profound gratitude.

So happy and thoughtful a celebration served to emphasize the intimate relationship between the Moravian Church and the Moravian College and Theological Seminary, vital to each. That the Church for a hundred years has been able to support and strengthen such an institution, amid mighty movements in Church and State, in thought and science, engendering temptations and dangers, generating the friction of strifes and conflicts and that, on the other hand, the institution has supplied the men, who in the Providence of God have helped the Church over grave crises, extended and established her enterprises—these were deeply significant facts that could not be considered apart from each other. Recognition of them supplied the strong religious tone that pervaded the entire celebration and shed upon it the brightness of glorious promise for the future.

The permanent monument of the Centennial is the Harvey Memorial Library. The New York Alumni Association was the vehicle for conveying to the institution the means for creating this foundation. One of its members was John Cennick Harvey (Class of 1859). Through it he and his brother, Charles Edward Winthrop Harvey, signified their desire to erect a library building to "the glory of God, and in memory of their parents, Thomas Richard and Georgina Septima Andras

Harvey, and of their sister, Sophia Georgina Harvey," and, also, to arrange for eventual endowment of the library, provided interest should be guaranteed them annually during their lifetime on the twenty-five thousand dollars given to put up the building. The alumni and their friends were found willing to assume the outlay that had temporarily to be incurred to make the library and its endowment possible.* While the details of the plan were being matured John Cennick Harvey deceased. As a student, looking forward to spending his strength in the Gospel ministry, he had acquitted himself creditably, standing high in his classes and in the esteem of his class-mates. After graduation considerations of health necessitated the relinquishing of cherished hopes. He returned to secular occupation, and spent many years in the routine of office work, always, however, being interested in the activities of his Church. He was keenly alive to the welfare of his congregation, in Brooklyn, N. Y., and of the Church at large. Quite naturally, therefore, the needs of his Alma Mater appealed strongly to him. Hence, his generous thought in behalf of that institution. While he had been the leader in the planning for the library, the plans did not go amiss with his demise, because all the preliminaries had been well arranged, and the surviving brother faithfully carried out what they had jointly planned. It became possible, therefore, to include among the transactions of the Centennial the laying of the corner-stone of the Harvey Memorial Library. This solemn

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*The arrangement was thus outlined by Dr. M. W. Leibert in his address on the occasion of the laying of the cornerstone:

"Briefly, its provisions are these: Twenty-five thousand dollars ($25,000) are given the College for the erection of a properly equipped Library building; fifteen thousand dollars ($15,000) worth of real estate are also deeded to the College, to guarantee the interest on the twenty-five thousand dollars ($25,000) which shall be annually paid the donors while they live, but end entirely at their decease. The Trustees and the Alumni have accepted this obligation, covenanting to meet all conditions in detail and volunteering to make the property gift a permanent Library Endowment Fund, and pledging themselves to raise, as long as may be necessary, fifteen hundred dollars ($1,500) per annum for interest and maintenance. A Special Committee has placed this proposition before our church members, who have answered by cash and pledges which more than cover the first year's cost, and which secure more than half the amount annually required for at least ten years."

and auspicious ceremony, calling forth signal demonstration of affection on the part of the assembled alumni, pointed hopefully to the prospect of better days ahead.

The building was completed within a year. It is a handsome four-story building of Potsdam Sandstone, trimmed with Indiana Limestone. Of the same architectural form with the other buildings, it completes the group as originally designed. The front entrance, laid in white tiling and terrazza work, admits to the main floor and balcony which are devoted to the library proper. The walls are finished in quartered white oak wainscoting and the floor in the same. Olive colored enameled steel stacks furnish at present shelving for ten thousand volumes, but the ultimate capacity of these two floors is not less than twenty-five thousand volumes. Until needed for books, the balcony, which is guarded by a handsome brass railing, is being utilized as a Museum. On the ground floor a large assembly hall is afforded which is reached from the outside by an easy flight of granolithic steps with white tile pannelling. The fourth floor is being handsomely fitted up as a "Students' Hall" intended for literary, musical and social purposes, by the Hon. James M. Beck, LL.D. He has determined to equip this hall as a memorial to his father, the late Prof. James N. Beck,* of Philadel-

*Prof. James N. Beck was the eldest son of the well-known educator, John Beck (see page 269). He was trained at his father's Academy in Lititz, Pa., at Nazareth Hall and at the Moravian College and Theological Seminary (Class of 1848). Having served for two years as a teacher at Nazareth Hall, after graduation, he removed to Philadelphia and devoted himself to the profession of music. A thorough master of the principles of music, an occasional composer of no mean merit, conscientiously careful for the development of his pupils and gifted with genial manners and rare conversational powers, he attained prominence among the teachers of Philadelphia. For many years he was organist of the Arch Street Presbyterian Church. His zeal for music did not exclude love for literature. He was a valued contributor to various literary journals of Philadelphia. The files of "The Moravian," also, contain able articles from his pen. During several European tours he contributed to this journal of the Church interesting sketches of travel. In its columns appeared, also, the capital article "A Rococo Period in Church Music" ("The Moravian," October 26, 1881), which was later reprinted by many religious and musical journals in Great Britain and the United States. His last literary work, "Foot-falls of Famous Musicians" (a series of articles, see "The Moravian," January 7-May 13, 1885), was widely read and enjoyed in

phia, and as a permanent home for the Comenian Literary Society, of which the donor was an active and enthusiastic member during his college days.

Perpetuating an honored name, this Library Building and its Endowment form the eminently appropriate Centennial offering of one family and the alumni jointly. Within it are now to be found in new conditions of safety the valuable volumes that have been accumulating these many years. Hereafter neither the hearts nor the eyes of visitors will be without hopeful appeals for contribution to the attractive shelves, so that the treasures which they contain may not fail to be so replenished and increased as to secure an ever enlarging supply of the best works of the age.

An honest review of the marked improvements of this period leaves us with an overpowering sense of gratitude to God. As the Seminary was preserved through the most perilous vicissitudes, recurring almost annually during the first half of its history, and then established in faith on sure foundations, so it has been led by the invisible hand to fullness of strength. Human devices and human passions were employed to make these later years of progress noteworthy. Providentially, some of them were brought to nought and others were made forces for good. The end of effort and struggle has not yet come. All these advancements simply represent the purpose of new beginning and invite confidence for the future. The increase of endowments, the establishment of additional professorships, the acquirement of property, the erection of buildings, the collection of books, the improvement of methods do not crown the work but represent so many steps of progress toward an end not yet attained. That goal may be steadfastly held in view, because the institution may be committed to Him who has marvellously preserved it thus far and is, we well know, able to give it a widening and increasing influence down through the years, as long as the world shall last.

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musical circles. To the end of his life he maintained connection with the Moravian Church and interest in her enterprises. Most fittingly, therefore, is Students' Hall, being equipped in his memory, for literary, musical and social purposes, for in each of these directions he had more than ordinary power and attainment.

CHAPTER IX.

Conclusion.

Such is the record of work and of fruits which the Centennial offered in evidence that the sacred trust of liberal education in behalf of God and humanity, taken up by the fathers in obedience to what they believed to be divine purpose, has been faithfully prosecuted. It has here been traced down in legitimate succession from their hands. However imperfectly stated, it testifies to the unending goodness of God, evident in preservation and progress. From most humble beginnings, amid the birth-throes of a new system of churchly consciousness and natural ecclesiastical tendencies in Moravian activity in America, there has been advancement and development, always upon the line of the covenant of the fathers with Heaven. Their thoughts and desires were embodied in a plan for an institution, where all that was needed for training the sons of the Church for the service of the Church was to be afforded. Here there was to be laid a solid foundation in general and classical knowledge for special theological study. The academic training was to give a discipline for receiving the professional theological training, for without it the professional training might be ineffective. Here, also, effort was to be constantly and consistently directed to the moral and religious training of the youth. Under such tutelage it was thought, and correctly, too, that the students would become intelligent and steadfast men, able to serve the interests of the Church and humanity, and many of them in the capacity of ministers of the Gospel.

The thoughts and purposes of the fathers have been more than realized. Out of the institution then established have come the two separate departments, that of the College and that of the Theological Seminary, prosperous beyond all the expectations of the founders. Yet in that prosperity the original and governing thought of the founders rules today. The two departments, which have become more complete and distinct each from the other by the natural developments of growth and expansion, are united by indissoluble ties. They are one in the

mind of the Church and in the purpose to train men for specific service in the Church—and that the highest to which man or angel could aspire—or any of the departments of life that require intelligent labor. The first purpose of the institution has been and remains the training of men for the ministry of the Moravian Church. Ever cherishing this, it has during the century given mighty impulse to education, church extension, Christian enterprises, home missionary activity and foreign missionary activity; as the human motive co-operated with the religious motive in the establishment of the institution, albeit as a subordinate factor, it is worthy of remark that a considerable number of graduates of the collegiate department have pushed to the front in professions other than the ministry and some have won distinction as energetic and diligent workers for God and fellow-man. These constitute a worthy offering of the institution to humanity in general for its progress and development.

Naturally, the relationship subsisting between the Church and the College and Seminary has, from the beginning, been close and vital. The men who moved in the matter of establishing the institution sought for a ministry that should be sound in the faith and well furnished for work as indispensable for the continued existence and welfare, in this country, of the Moravian Church, in which they had been born, whose doctrines, worship and order they loved and whose usages were dear to them. They climbed patiently a prolonged pathway of difficulties in accomplishing what they believed to be necessary to this end. Thanks to their efforts, the Church has enjoyed a continuous, healthy, vigorous, honorable denominational life, respected by sister churches and loyal to the Lord of the Church. More and more has this denominational life come to a clear churchly consciousness that resides in her noble traditions, finely balanced constitution, venerable institutions, beautiful customs and splendid enterprises. Thus has strength been imparted to the peculiar features of the Church's life, which express her worth, character and work. With this denominational life the institution has organic relation. It is not a limb that might be cut off. It is a vital organ, the loss of which would be death. The Church would have died out or hardened in antiquated forms but for its establishment at the critical juncture when "old measure men" and "new measure men" were divided over the

question of adaptation to American conditions. From that time the Moravian Church in this country took on new life.

The institution has provided a perennial supply of faithful and able ministers to the Church. They have been devoted to the truth and have proclaimed and defended it with power. They have guarded "the ark of the covenant," and they "have kept the faith;" they have not been seduced by "the wiles of the adversary," nor "carried away by every wind of doctrine" that has swept over the land. Through these men, the institution has developed the power and stimulated the spiritual life of the Church—not to speak of general influence and incidental effects. The orthodoxy of the Seminary has never been impeached. Its teachings have been free from the fancies, the heresies, the vagaries of eccentric theorists. Its theology is essentially the same as it was at the beginning. This has not forbidden widening of the range of the educational system, nor hindered progress in methods, nor excluded the largest results of constructive criticism, nor prevented careful adaptation to new conditions as well as to the ever enlarging domain of knowledge and the achievements of reverent and patient inquiry. The tenor of theological thought has, however, remained unchanged. The standards of the Church's doctrine have never been lowered nor the foundations of her faith unsettled. From the beginning, through all changes, the institution has stood for the simplicity and fullness of that theology which is epitomized in the word "Christ the power of God and the wisdom of God," for such study of it as has in view the practical work of the spiritual and social betterment of mankind, for so broad an appreciation of the mission of the Church as would make her denominational life separate but not sectarian, a life of uniform good fellowship with her neighbors, yet distinctive enough to maintain forceful individuality, a life that retains its normal features but blends with the color, form and strength of every living part of the temple "whose builder and maker is God." These constitute the elements of the Church's individuality. They are vital to her prosperity. They enter into her testimony before men everywhere. These fundamental traditions the institution has perpetuated through the ministrations of the men it has sent forth.

Such influence, pure to its remotest outflow, the institution

has been able to pour into the denominational life of the Church, because its professorial chairs have always been filled by godly, capable men, and its forms and modes of operating have been well ordered. Its machinery was carefully put together by the founders and as carefully elaborated by their successors. As at present constituted, this form and machinery are like those of all similar institutions. They admirably suit the objects of an institution, whose propserity mainly depends upon the stability of its plans and operations. The professors have been men of high purpose and devoted to the cause of training men. Including those who have acted in the capacity of president, forty-eight served in the faculty prior to the Centennial. Since then, two more have been added to this succession of faithful men, whose devotion and zeal are their best memorials. With but few exceptions, they have been regularly ordained ministers of the Moravian Church, and they have never felt that they were any the less in the ministry when they exchanged the pulpit for the desk. They have taught in accordance with the doctrines, discipline and practice of the Church, not because these constituted an imposed confession but because they represented what they had learned from the Scriptures. They have felt that the Church expected them to keep up with the progress of sacred learning in all its departments and to correct whatever errors in administration and tuition require correction. Their conservative habit has been a hereditary safeguard against the destructive tendencies that inhere in false beliefs and unfounded theories. They have felt that what the Church needed most was not a class of cloistered scholars, but men able to use their gifts and attainments in active work in the world. They have, therefore, sought through the force of personality and by means of instruction to train men of large scholarship, of clear thinking, of vigorous will, of pure moral nature for the service of the Church and for other callings in life.

The Church, in turn, has owned the institution as necessary to her life and completeness. The functions of the institution have, indeed, not always been properly understood nor have symptoms of distress always been correctly diagnosed. But it has never been wholly neglected. Time has clarified relations and intensified their appreciation. In the end, the Church took the College and Seminary to her throbbing heart and has since

kindled with a noble enthusiasm in meeting every appeal. This school of classical and theological learning has been the object of the unceasing prayers, the faith, the liberality and the pious consecration of the Church to its interests. It has been sustained even in dark hours by the interest and practical devotion in the hearts of the people. Its properties and appointments are the gifts of the poor and the competent among the membership, whose hearts have found here the best investment for their substance. No other institution within the Church has called forth such active faith and individual generosity. No other must rely so much upon continued, steady contribution. It has taken a century to put the institution on its present vantage ground. The "last appeal" has not yet come. It never will come, so long as the Moravian Church has a mission and an opportunity in this country.

Beyond supplying moral and material support, the Church has created conditions enabling the institution to work out its destiny as well as to respond to modern educational requirements. Commitment of its affairs to the strong hands of the Board of Trustees has proven a wise measure. The influences going forth from this body are seen in the wise ordering of material affairs and the steady improvement of scholastic concerns. The establishment and building up of the College Department, which offers non-professional training, have been of far-reaching importance. These were brought about in view of the demand that the members of a profession should have a good general equipment before entering upon their chosen vocation. This demand has become more urgent with the increasing complexity of modern life. The representatives of the learned professions in these days must be prepared to adjust themselves to more manifold relationships. Each must be much more than theologian or doctor or lawyer. There must be strong background and considerable resource for professional service. To this need the non-professional college course brings its contribution. It gives a broad human foundation upon which may be built an active professional life that shall examine and interpret duties and principles with the keener discrimination and more affluent wisdom required by conditions that spring out of the increasing number and complexity of relations. It furnishes such a foundation at the time when habits of

thought and application are formed. It makes possible later and highly developed specialization under more favorable circumstances.

From these considerations it appears that the union of the Church and the institution has been close and vital. Very naturally, it has had issue in noble results. These are mainly embodied in the sons of the institution, who, like the living "jewels" of the mother of the Gracchi, are the best of all fruits and witnesses of usefulness. In no other part of this history is the divine blessing so manifest as in the number and character of the men who have here received the double culture of mind and heart, which prepared them for the toils and faith of ministerial work or for efficient agency in other departments of responsibility and usefulness. Best of all the trophies of the institution for this completed cycle are the achievements in the service of patriotism, humanity and religion so nobly won by her five hundred alumni, one hundred of whom pursued their studies here, for a shorter or longer time, during the first half of the century and four hundred during the second half. It is no mean account which credits to this institution so many who have gone forth to serve their generation in noble professional or commercial callings as leaders in society. Two hundred and eleven of the former students have entered the Moravian ministry, eight of these in course of time becoming connected with other denominations. Twenty-six entered, at once, the ministry of other churches. Twenty-nine became teachers or professors or heads of institutions, not counting those who taught for a short time before entering the ministry, nor the ministers who have become professors or principals. Eight engaged in the service of the government. Thirteen lawyers, ten physicians, seven professors of music, two dentists, two journalists have in our college secured background and resource for professional study and service. Seventy-seven men entered upon business careers. In the case of twenty-two work was interrupted by illness or death. Thirty-five of those who had entered previous to the Centennial were at that time still pursuing their studies. Of a relatively small number record of the career subsequent to their leaving the institution has not been obtainable.

Lofty joy is derived from the connection of the institution with Foreign Missions. Jacob Zorn (class of 1823) was the first

of the graduates to enter the foreign mission field. He is remembered as the energetic superintendent of the Jamaica mission, in a critical period of its history. Born of missionary parents, he was enthused with the true missionary spirit and dedicated his superior talents and fine personality wholly to his work. Though stopped in mid-course by the grim reaper, he was permitted to see the mission, over which he presided, emerge from many embarrassments into vigor and strength. Ever since he entered upon foreign mission service, the institution has been continuously represented amid heathen altars by a succession of worthy men. The authorities of the Church and the professors have never neglected urging the claims of benighted lands upon the students. There have never been entirely wanting earnest young men to respond to the call and to supply the destitution of various fields of Moravian missionary enterprise. Under tropic sun and in frigid clime, they have done their part to hold the institution in holy dedication to the "Great Commission." The pioneers of the Alaska mission, one of the newest fields of Moravian activity, were graduates of the Moravian College and Theological Seminary. It is a significant token of faithfulness to Moravian ideals that to the graduation rolls of this institution may be traced thirty-seven men, mostly ordained ministers, who have represented their alma mater among the idolatries of heathenism.

The work of the century in training able men of fine character for the service of humanity, whether as godly ministers or altruistic laymen, can never be undone. Their influence has extended over this broad land and into other lands. Upon such a scale of operations, the wider results neither history nor calculation can give with accuracy. Yet it is but a fair deduction from the facts in view that the vantage ground gained can never be lost. There are strong men, a goodly number of them, who, in the full equipment received here, are nobly fighting, upon many fields, the battles of God and man. And there are classes in the institution eager to follow them.

By reason of its honored and fruitful past, and with its present equipment, the Moravian College and Theological Seminary holds the promise of a long and prosperous future. Achievements have not exhausted the strength, nor have hard experiences impaired the vigor of this venerable institution. The vi-

cissitudes of the century have indeed been crowded with perils and exigencies that would have sorely tried any human institution. Effort of the past has toughened the fibre of approved methods, experience has given wisdom, unselfish devotion on the part of those directly charged with responsibility as well as of the Church and the loyalty of her sons to their Alma Mater have supplied never failing tonic to force and vitality. Venerable with the memories and accomplishments of a century's honorable activity, the Moravian College and Theological Seminary now has among other resources the power of the past, the calmness of the past, the elasticity and adaptability acquired through the experiences of the past to meet the problems and conditions an all-wise Providence shall call this institution to face within and without the Church.

APPENDIX A.

A Compendium of Doctrine, as found in the Moravian Manual, compiled from the authorized publications of the Moravian Church, and in their very language, with references to the works from which the sentences are severally taken.

I.—*Of the Standard of Doctrine.*

The Holy Scriptures of the Old and New Testaments are, and shall remain, the only rule of our faith and practice. We venerate them as God's Word, which He spake to mankind of old time in the prophets, and at last in His Son and by His apostles, to instruct us unto salvation through faith in Christ Jesus. We are convinced that all truths that declare the will of God for our salvation are fully contained therein.*

II.—*Of the Holy Trinity.*

We believe that God revealed himself to man, as Father, Son, and Holy Ghost. (Matt. xxviii, 19.)†

III.—*Of God the Father.*

The most exalted character we can give of the Father, is that He is the Father of our Lord Jesus Christ (2 Cor. xi, 31; Eph. i, 3; 1Peter i, 3);‡ hence we hold the doctrine of the love of God, the Father, who "has chosen us in Christ before the foundation of the world," and who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."||

IV.—*Of God the Son.*

We hold the doctrine of the real Godhead and the real Humanity of Jesus Christ—that the only begotten Son of God, by whom all things in heaven and earth were created, forsook the glory which He had with the Father before the world was, and took upon Him our flesh and blood, that He might be made like unto His brethren in all things yet without sin.§

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*Results of the General Synod of 1899, page 26.

†Catechism for Confirmation, Question 7.

‡Spangenberg's Exposition, page 140.

||Results of 1899, page 27.

§Results of 1899, page 27.

V.—*Of God the Holy Ghost.*

We hold the doctrine of the Holy Ghost and His gracious operations,* who proceedeth from the Father, and whom our Lord Jesus Christ sent after He went away, that He should abide with us forever;† and believe that it is He who works in us the knowledge of sin, faith in Jesus, and the witness that we are the children of God.‡

VI.—*Of Total Depravity.*

We hold the doctrine of the Total Depravity of human nature, that, since the fall, there is no health in man, and that he has no strength to save himself.||

VII.—*Of the Atonement.*

We hold the doctrine of our Reconciliation unto God, and our Justification before Him through the sacrifice of Jesus Christ—that Christ "was delivered for our offences, and was raised again for our justification," and that by faith in Him alone we obtain through His blood forgiveness of sin, peace with God, and freedom from the bondage of sin.§

VIII.—*Of the New Birth.*

It has been from the beginning, and must ever remain, the aim of the Brethren's Church to constitute a living Church, in which every individual member is a true Christian.

For this living heart-faith is necessary, for one becomes a true Christian only through faith; but it is also necessary that the soul be brought to a deep and thorough conviction of its sin and misery, of its worthiness of damnation, and of its need of redemption. For the more earnest is the longing for peace the

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*Results of 1899, page 28.
†Easter Morning Litany, page 12.
‡Results of 1899, page 28.
||Results of 1899, page 27.
§Results of 1899, page 28.

more confidently, on the evidence of God's faithful word, can the redemption wrought out by Christ be laid hold of by faith.

Through faith the sinner receives from God, through grace, the *forgiveness of his sins, purification in the sight of God, and peace with God;* and he receives the power (the right) to become *a child of God.**

IX.—*Of Faith.*

Faith is the acceptance of Jesus Christ as our personal Saviour, a full trust in His atonement, and a willing consecration to His service.†

X.—*Of Sanctification.*

The same grace which effects in the soul the knowledge of sin, and justifies the sinner before God and makes him a child of God, works in him further also true *sanctification.* This sanctification, however, consists not merely in the laying aside of certain sinful habits and vices, but far more in the renewal of the inmost mind, and the decision of the whole heart and will to be the Lord's. We love Him who first loved us, with the whole heart, the whole soul, and the whole mind, and we give proof of our love by doing the will of God with the whole heart, and obeying His commandments.

But all the power thus to press forward towards the goal is given us by the gracious operation of the Holy Ghost, if we do not cease to look in faith unto Jesus, the Author and Perfecter of our faith—that is, do not cease to look in faith at the whole merit of His life, sufferings, death and resurrection—and if we abide in that constant confidential intercourse with Him which a pardoned sinner has with his Saviour. That intercourse is none other than the abiding of the branch in the vine, of which Christ says: "As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me; for, apart from me, ye can do nothing." (John xv, 4, 5).

Thus the new life of the regenerate child of God is safely carried forward towards its maturity, according to the measure of the stature of Christ, towards its glorification in the image of Christ and its perfection in eternity; whilst the heart, in that faith, becomes from day to day more fully "persuaded that

*Results of 1899, pages 29 and 30.

†Catechism for Confirmation, Question 24.

neither death nor life, nor angels, nor principalities, nor things present nor things to come, nor powers, nor height nor depth, nor any other creature, shall be able to separate it from the love of God, which is in Christ Jesus our Lord."*

XI.—*Of Jesus Christ as the Center of Doctrine.*

In conformity with the aforesaid articles of faith, Jesus Christ, our personal Saviour, in whom we have the grace of the Son, the love of the Father, and the communion of the Holy Ghost, is Himself the great center of our preaching. The word of the Cross—that is, the testimony of His freewill offering of Himself to become incarnate as a man, to suffer and to die, and of the treasures of grace thereby obtained for us is the sum and substance of our preaching. To proclaim the Lord's death we consider the chief calling of the Brethren's Church. We direct men unto Him who of God is made unto us wisdom, and righteousness, and sanctification and redemption.

Hence we hold that, while the law of God is indeed given to us that by it might be the knowledge of sin (Rom. iii, 20), we are led to still deeper contrition of heart by the Holy Spirit's witness to our want of faith in Jesus and our indifference towards the Saviour who was crucified for us. For our want of faith in Him, our indifference to His sufferings and death, yes, the hostility to Jesus deeply imbedded in our nature, is the essential and most fundamental sin of our heart.

The believing view of His agony and death shows us that our nature is deserving of curse and condemnation, but also reveals to us that herein is the only ground of our justification before God, of our reconciliation to Him, and of our redemption from death, the wages of sin, as well as from the service of sin, so that our conscience can be purged from dead works to serve the living God.†

XII.—*Of Christian Life.*

Our great and only Master comprises the whole system of Christian ethics, as to its inmost spirit, in the commandment of *love to God and to our neighbor.* Therefore, following His example and that of His apostles, we also would insist in detail on all the Christian virtues that spring from this love and adorn the

*Results of 1899, pages 30 and 31.

†Results of 1899, pages 28 and 29.

character of a true child of God; and we insist especially on faithful conscientiousness in all we do and leave alone, and, at the same time, emphatically warn against all that is evil and vicious. In this our endeavor to live a complete Christian life we not only look to Jesus as our most perfect *model*, but ever also place our complete dependence on the *blood of Jesus Christ*, the Son of God, by which we are not alone *justified* before God, but are also *sanctified* in our way of life. In complete accord with the admonition of Christ, we will ever and again witness aloud, that there can be no question of good fruits until a *good tree has been planted* that *is able* to bear good fruit.*

XIII.—*Of the Church.*

The souls dispersed in all the world, who adhere to Christ by faith, who are partakers of the Holy Ghost, and worship the Father in spirit and in truth, are the body of Christ, the house of God, the flock of the Good Shepherd†—the holy, universal Christian Church.‡

XIV.—*Of Baptism.*

Baptism is the sign and pledge of the covenant of grace, in which God forgives our sins for Christ's sake, and we confess our faith in God the Father, Son and Holy Ghost, and promise obedience and devotion to Him.‖

XV.—*Of the Baptism of Infants.*

Inasmuch as our children, by their birth in the Christian Church, are called by the Lord to participate in the blessings of the kingdom of Jesus Christ (1 Cor. vii, 14), and Christ himself blessed little children, and declared that of such was the kingdom of heaven, we consider it to be the duty of parents to bring their infants to be baptized;§ and believe that a child, too, may experience what Paul says: "According to His mercy God saved

*Results of 1899, page 32.
†Spangenberg's Exposition, page 441.
‡Easter Morning Litany, page 13.
‖Catechism for Confirmation, Question 41.
§Results of 1899, page 42.

us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ, our Saviour." (Titus iii, 5 and 6.)*

XVI.—*Of the Lord's Supper.*

The promise of the forgiveness of sins and of the grace of God is renewed and sealed to us, in the sacrament of the Lord's Supper—which is a memorial of His death, instituted by Christ himself, wherein, while jointly eating of the blessed bread and drinking of the blessed cup, we receive the body and blood of our Lord Jesus Christ, as a pledge to the believer of the benefits of His atonement.† (1 Cor. xi, 26; x, 16.) That is, whenever this Holy Supper is taken according to the mind of Jesus Christ, the enjoyment of the bread and wine is connected with the enjoyment of the body and blood of Jesus, in a manner incomprehensible to us, and, therefore, inexpressible.‡

XVII.—*Of the Final Condition of Mankind.*

We hold the doctrine of the Second Coming of the Lord in glory, and of the Resurrection of the Dead, unto life or unto condemnation.‖

To the unbeliever it is the beginning of judgment, while the believer departs to be with Christ. Christ will be the Judge and declare the final destiny of all men; either everlasting bliss in unbroken communion with God and the saints, or everlasting woe in hopeless separation from God.¶

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*Spangenberg's Exposition, §141.
†Catechism for Confirmation, Question 44.
‡Spangenberg's Exposition, page 245.
‖Results of 1899, page 28.
¶Catechism for Confirmation, Questions 47, 51, 52.

APPENDIX B.

A LIST OF THE PROFESSORS,

WHO HAVE SERVED IN THE SEMINARY, WITH BRIEF BIOGRAPHICAL NOTICES.

Those marked with an * asterisk are deceased.

1. *Ernest L. Hazelius, born September 6, 1777, in Neusalz, Silesia, Prussia; educated in the Theological Seminary at Niesky, Lower Silesia. 1800, instructor at Nazareth Hall; 1807, appointed the first Professor in the newly organized Theological Seminary; 1809, Pastor of a Lutheran Church in New Jersey; 1815, Professor of Theology in Lutheran Seminary at Hartwick, N. Y.; 1830, Professor in Gettysburg Seminary; 1833, Professor of Theology in Evangelical Lutheran Seminary at Lexington, S. C., where he deceased, February 20, 1853.

2. *John C. Bechler, born January 7, 1784, on the island of Oesel, Denmark; educated at Niesky. 1806-13, tutor in Nazareth Hall, and Assistant Professor in the Theological Seminary; 1813-17, Pastor; 1817-22, Principal of Nazareth Hall; 1822-29, Pastor; 1829-36, President of Southern Provincial Board, Salem, N. C.; 1835, May 17, consecrated Bishop; 1836-46, Superintendent of the Church and Mission at Sarepta on the Wolga, Government of Astrachan, Russia; 1848-52, at Zeist, Holland; 1852, to his death, April 18, 1857, in Herrnhut, Saxony.

3. *Charles A. Van Vleck, born November 4, 1794, at Bethlehem, Pa.; educated at Nazareth Hall, and in the Theological Seminary. 1813-20, Teacher in Nazareth Hall; 1820-23, Professor in the Theological Seminary; 1823-36, Pastor; 1836-39, Principal of Nazareth Hall; 1839-44, Professor in the Theological Seminary at Bethlehem; 1845, Principal of a private school in Greenville, Tenn., where he deceased, December 21, 1845.

4. *John C. Jacobson, born April 8, 1795, at Burkall, near Tonden, Denmark; educated at Niesky; 1816-20, Teacher in Nazareth Hall; 1820-26, Professor in the Theological Seminary; 1826-34, Pastor; 1834-44, Principal of Salem Female Academy; 1844-49, Principal of Nazareth Hall; 1849-67, President of Northern Provincial Board; 1854, September 20, consecrated Bishop; 1867 to his death, November 24, 1870, in retirement at Bethlehem.

5. *William L. Benzien, born November 30, 1797, at Salem, N. C.; educated at Salem, and in the institutions of the Church in Germany; 1818-21, Teacher in Nazareth Hall; 1823, Professor in the Theological Seminary; 1824-27, Teacher at Salem; 1827 to his death, December 1, 1832, Warden at Salem.

6. *William Henry Van Vleck, born November 14, 1790, at Bethlehem; educated at Nazareth Hall and in the Theological Seminary, being one of the first class of students; 1809-16, Teacher in Nazareth Hall; 1816-

22, Pastor; 1822-29, Principal of Nazareth Hall, and Professor in the Theological Seminary; 1829-36, Pastor; 1836, November 20, consecrated Bishop; 1836-49, President of Southern Provincial Board; 1849 till his death, January 19, 1853, Pastor at Bethlehem.

7. *John C. Brickenstein, born February 19, 1800, at Basel, Switzerland; educated at Niesky and Gnadenfeld; 1824-30, Teacher in Nazareth Hall and Professor in the Theological Seminary; 1830-52, Pastor; 1852-54, in retirement; 1854-58, Assistant Professor in the Theological Seminary; 1858-1880, in retirement at Nazareth; deceased at Lititz, June 19, 1880.

8. *Charles A. Bleck, born January 27, 1804, at Bethlehem; educated at Nazareth Hall and in the Theological Seminary; 1823-28, Teacher in Nazareth Hall; 1828-31, Professor in the Theological Seminary; 1831-44, Pastor; 1844-48, Principal of Salem Female Academy; 1849 to his death, January 17, 1850, Pastor at Gnadenhuetten, Ohio.

9. *Charles C. Dober, born December 28, 1792, at Herrnhut, Saxony; educated at Niesky; Teacher in Denmark, Germany and England; 1831-32, Professor in the Theological Seminary; 1832-37, Pastor; 1837-39, Professor in the Theological Seminary at Bethlehem; deceased at Bethlehem, January 21, 1840.

10. *George F. Bahnson, born September 16, 1805, at Christiansfeld, Denmark; educated at Niesky and Gnadenfeld; 1826-29, Teacher in Germany; 1829-34, Teacher in Nazareth Hall, and Professor in the Theological Seminary; 1834-38, Pastor; 1838-39, co-Pastor at Bethlehem and Professor in the Theological Seminary; 1839-58, Pastor; 1858 to his death, September 11, 1869, President of Southern Provincial Board. On May 13, 1860, consecrated Bishop.

11. *Herman J. Titze, born October 7, 1810, at Gnadenfrei, Silesia; educated at Niesky and Gnadenfeld; 1832-37, Teacher in Nazareth Hall, and Professor in the Theological Seminary; 1837-47, Pastor; 1847-49, Principal of Bethlehem Female Seminary; 1849-53, Professor in the Theological Seminary; 1854, settled in West Salem, Ill.; Pastor there from 1857-72; 1872 to his death, August 5, 1886, in retirement at West Salem, Ill.

12. *Joseph F. Berg, D.D., born June 3, 1812, on the island of Antigua, in the West Indies; educated at Nazareth Hall and in the Theological Seminary; 1830-35, Teacher in Nazareth Hall, and Professor in the Theological Seminary; German Reformed Professor and Minister; Dutch Reformed Minister and Professor in Theological Seminary, Rutgers College, New Brunswick, N. J.; deceased in July of 1871.

13. *Levin T. Reichel, born March 4, 1812, at Bethlehem; educated at Niesky and Gnadenfeld; 1834-37, Teacher in Nazareth Hall, and Professor in the Theological Seminary; 1837-49, Pastor; 1849-53, Principal of Nazareth Hall; 1853-54, Pastor; 1854-57, President of Southern Provincial Board; 1857, elected a member of the Unity's Elders' Conference; 1869, President of the General Synod, and at its close consecrated Bishop; deceased, May 23, 1878.

14. *Julius T. Beckler, born June 26, 1814; educated at Nazareth Hall, and in the Theoloigcal Seminary; 1832-36, Teacher in Nazareth Hall; 1836-38, Professor in the Theological Seminary; 1838-55, Pastor; 1855-62, Principal of Linden Hall, Lititz, Pa.; 1862 to his death in 1875, Principal of a private school in Lititz.

14. *Emmanuel Rondthaler, born June 28, 1815, at York, Pa.; educated at Nazareth Hall and in the Theological Seminary; 1832-37, Teacher at Nazareth Hall; 1837-39, Professor in the Theological Seminary; 1839 to his death, November 30, 1848, Pastor; deceased in Philadelphia.

16. *Sylvester Wolle, born March 1, 1816, in Jacobsburg, Northampton Co., Pa.; educated at Nazareth Hall and in the Theological Seminary; 1835-37, Teacher in Nazareth Hall; 1837-39, Assistant Professor in the Theological Seminary; 1839-49, Pastor; 1849-61, Principal of Bethlehem Female Seminary; 1861 to his death at Bethlehem, August 28, 1873, a member of the Northern Provincial Board.

17. *Edward H. Rice, M.D., born at Bethlehem, February 21, 1813; educated at Nazareth Hall and in the Theological Seminary; 1830-37, Physician at Lititz, Pa.; 1838 to his death, in July, 1849, Professor in the Theological Seminary.

18. William H. Benade, born October 3, 1816, at Lititz, Pa.; educated at Nazareth Hall and in the Theological Seminary; 1835-39, Teacher in Nazareth Hall; 1839-41, Professor in the Theological Seminary; 1841-44, Pastor; 1844— Swedenborgian Minister.

19. *Emil A. de Schweinitz, born October 26, 1816, at Salem, N. C.; educated at Nazareth Hall and in the Theological Seminaries at Nazareth and Gnadenfeld; 1837-39, Teacher in Nazareth Hall; 1839-42, Professor in the Theological Seminary; 1842-49, Warden at Nazareth; 1849-53, Principal of Salem Female Academy; 1853, Administrator at Salem, N. C., and member of the Southern Provincial Board, and 1869, President of that body; October 11, 1874, consecrated Bishop; deceased November, 1879.

20. *Edward H. Reichel, born August 11, 1820, at Salem, N. C.; educated at Nazareth Hall, and in the Theological Seminary; 1841-45, Teacher in Nazareth Hall; 1845-48, Professor in the Theological Seminary; 1849-54, Pastor; 1854-66, Principal of Nazareth Hall; 1866 to his death, September 7, 1877, in retirement at Nazareth.

21. *Robert de Schweinitz, born September 20, 1819, at Salem; educated at Nazareth Hall and in the Theological Seminary; 1839-45, Teacher in Nazareth Hall; 1846-48, Professor in the Theological Seminary; 1848, Principal *ad interim* of Nazareth Hall; 1849-53, Pastor; 1853-66, Principal of Salem Female Academy, and for some time member of the Southern Provincial Board; 1866, Principal of Nazareth Hall; 1867-78, 1886-1888, member of Northern Provincial Board; 1886-1898, Provincial Treasurer; deceased October 29, 1901.

22. *William C. Reichel, born May 9, 1824, at Salem, N. C.; educated at Nazareth Hall, and in the Theological Seminary; 1844-48, Teacher in Nazareth Hall; 1848-51, Professor in the Theological Seminary; 1851-58,

Teacher at Bethlehem; 1858-62, Professor in the Theological Seminary; 1862-67, Principal of Linden Hall; 1868-69, Professor in the Theological Seminary; 1872 to his death, October 25, 1876, Professor in Bethlehem Female Seminary.

23. *Edmund de Schweinitz, S. T. D., born March 20, 1825, at Bethlehem; educated at Nazareth Hall and in the Theological Seminary, and at the University of Berlin, Prussia; 1846, Teacher in Zeist, Holland; 1847, Teacher in Nazareth Hall; 1848-50, Professor in the Theological Seminary; 1850-80, Pastor, and in addition Professor of the Theological Seminary from 1855-56, Philadelphia; 1856-58 and 1861-67, Editor of *The Moravian;* 1867-1885, President of the Theological Seminary; August 28, 1870, consecrated Bishop; 1878-1887, President of the Northern Provincial Board; deceased December 18, 1887.

24. *Lewis R. Huebener, born January 26, 1831, at Gnadenhütten, Ohio; educated at Nazareth Hall and in the Theological Seminary; 1851-58, Teacher in Nazareth Hall, and from 1852-58, Assistant Professor in the Theological Seminary; 1858-64, Professor in, and 1864-67, President of, the Theological Seminary; 1867 to his death at Gnadenhütten, March 28, 1874, Pastor.

25. *Edward Rondthaler, born September 6, 1817, at York, Pa.; educated at Nazareth Hall and in the Theological Seminary; 1835-41, Teacher in Nazareth Hall; 1841-53, Pastor; 1853-54, Principal of Nazareth Hall; 1854 to his death, March 5, 1855, Professor in the Theological Seminary.

26. Edward T. Kluge, born November 18, 1831, at Lititz, Pa.; educated at Nazareth Hall and in the Theological Seminary; 1852-54, Teacher in Nazareth Hall; 1854-58, Professor in the Theological Seminary; 1858-93, Pastor; 1876-79, Editor of *The Moravian,* and Secretary of Publications at Bethlehem, Pa.; 1893-98, President of the Northern Provincial Board; since 1898 in retirement at Nazareth, Pa.

27. *Lewis F. Kampmann, born February 16, 1817, in Philadelphia; educated at Nazareth Hall and in the Theological Seminary; 1835-40, Teacher in Nazareth Hall; 1840-58, 1879-84, Moravian Missionary and Pastor; 1858-64, President of the Theological Seminary; 1864-67, Pastor; 1867-78, a member of the Northern Provincial Board; 1879-84, Pastor at York, Pa.; deceased October 21, 1884.

28. *William H. Bigler, A.M., M.D., born June 10, 1840, in Philadelphia; educated at Nazareth Hall and in the Theological Seminary; 1859, Teacher in Nazareth Hall; 1860-62, Student at Berlin and Erlangen; 1862-70, Professor in the Theological Seminary; 1871-1904, Homeopathic Physician in Philadelphia; deceased December 10, 1904.

29. *Herman A. Brickenstein, born May 30, 1834, at Emmaus, Pa.; educated at Nazareth Hall and in the Theological Seminary; 1853-59, Teacher in Nazareth Hall; 1859-64, Pastor; 1864-65, Professor in the Theological Seminary; 1864-73, Editor of *The Moravian* and Secretary of Publications; 1873-92, Principal of Linden Hall, Lititz, Pa.; deceased July 1, 1895.

30. J. Theophilus Zorn, born December 12, 1841, on the Island of Jamaica, W. I.; educated at Nazareth Hall and in the Theological Seminary; 1862-65, Teacher in Nazareth Hall; 1865-67, Professor in the Theological Seminary; 1867-68, Teacher in Nazareth Hall; 1868-77, Moravian Missionary in Jamaica, W. I.; 1877-84, Principal of Salem Female Academy, N. C.; Associate Principal of Nazareth Hall; Principal of Boys' School, Saratoga, N. Y.; Entered service of the Episcopal Church.

31. *Frederick S. Hark, born March 3, 1830, at Niesky, Silesia; educated at Niesky and Gnadenfeld; 1852-62, Teacher at Neuwied, Niesky, and Assistant Principal at Neuwied; 1862-64, Professor in the Theological Seminary at Gnadenfeld; 1864-65, Moravian Missionary in the West Indies; 1866-67, Professor in the Theological Seminary; 1867-70, Professor in Bethlehem Female Seminary; 1870, returned to Germany; 1874 to his death, Principal of a Training School for Female Teachers at Gnadau, Prussia.

32. Charles B. Shultz, born April 30, 1841, at Salem, N. C.; educated at Nazareth Hall, and in the Theological Seminary, and at Yale College, New Haven, Berlin, Tuebingen and Gnadenfeld; 1862-4, Teacher in England and at Nazareth Hall; 1864-67, Assistant Pastor and Principal at Chaska, Minn.; 1867-71, Professor in the Theological Seminary; 1871-90, Pastor; 1888-90, Professor in the Moravian College and Theological Seminary; 1890-92, Superintendent of the Bethlehem Parochial School; 1892-97, Principal of Linden Hall Seminary for Young Ladies, Lititz, Pa.; since 1897 in retirement, at present in Glen Ridge, N. J.

33. *Edwin G. Klose, born August 12, 1845, on the Island of St. Kitts, W. I.; educated at Nazareth Hall, and in the Theological Seminary; 1864-67, Teacher in Nazareth Hall; 1867-85, Professor in the Theological Seminary; 1881-1885, Editor of *The Moravian;* 1885-94, Secretary of Publications; deceased September 15, 1894.

34. Clement L. Reinke, born April 28, 1834, at Graceham, Md.; educated at Nazareth Hall, and in the Theological Seminary; 1854-59, Teacher in Nazareth Hall; 1859-70, Pastor; and, in addition, from 1865-70, Principal of the school at Chaska, Minn.; 1870-79, Resident Professor in the Theological Seminary; 1879-1901, Pastor; consecrated Bishop, September 30, 1888; since 1901 in retirement at Gnadenhütten, Ohio.

35. J. F. Augustus Schultze, D.D., L.H.D., born February 3, 1840, at Nowawes, near Potsdam, Prussia; educated at Niesky and Gnadenfeld; 1861, Teacher at Lausanne, in Switzerland; 1862-69, Teacher in, and 1869, Vice-President and Chaplain of the Pædagogium, or College, in Niesky; 1870-1885, Professor in the Theological Seminary; 1881-93, Member of Provincial Board; 1871-1898, in editorial connection with *Der Brueder Botschafter;* since 1885, President of the Moravian College and Theological Seminary.

36. *Maximilian E. Grunert, born April 26, 1823, at Niesky, Germany; educated at Niesky and Gnadenfeld; Teacher in schools of the German Province and in Salem, N. C.; 1851-57, Pastor at Bethania, N. C.; 1858-66,

Assistant Pastor at Salem, N. C., and Assistant Principal of Salem Female Academy; 1866-77, Principal of the Female Academy, Salem, N. C.; 1874-77, Member of Provincial Board of the Southern Province; 1877-79, Pastor at Emmaus, Lehigh Co., Pa.; 1880-86, Resident Professor, Moravian College and Theological Seminary; 1886 to his death, June 4, 1887, in retirement at Nazareth, Pa.

37. *Charles L. Lanius, born March 26, 1849, at York, Pa.; educated at York schools and the Moravian College and Theological Seminary; 1872-74, Teacher at Nazareth Hall; 1874-80, Pastor at Canal Dover, Ohio; 1880-82, Pastor at West Salem, Ill., First Moravian Church; 1882-83, Teacher in the Moravian Parochial School at Bethlehem, Pa.; 1883-84, Professor in the Moravian College and Theological Seminary; 1884-87, Pastor at Graceham, Md.; 1887-92, Pastor of Third Moravian Church, Philadelphia, Pa.; 1892 to his death, January 24, 1897, Principal of Nazareth Hall.

38. Albert L. Oerter, born September 18, 1837, at Bethesda, St. Kitts, British West Indies; educated at Nazareth Hall and the Moravian College and Theological Seminary, at Bethlehem, Pa.; 1856-62, Teacher at Nazareth Hall; 1862-66, Pastor at Canal Dover, Ohio; 1866-70, Assistant Pastor at Salem, N. C., and Vice-Principal of the Salem Female Academy; 1870-79, Pastor at Salem, N. C.; 1879-81, Secretary of Publications and Editor of the Church Papers; 1881-93, Professor in the Young Ladies' Seminary at Bethlehem, Pa.; 1884-85 and 1892-93, Professor in the Moravian College and Theological Seminary, Bethlehem, Pa.; 1893-94, Pastor at Brooklyn, N. Y.; 1894-97, Secretary of Publications and Editor of the Church Papers; since 1897 living in retirement at Graceham, Md.

39. Henry A. Jacobson, born November 12, 1844, at Nazareth, Pa.; educated at Bethlehem Parochial School, Nazareth Hall, and the Moravian College and Theological Seminary; 1865-84, Teacher at Nazareth Hall; 1885-94, Assistant Professor, and 1894-1903, Professor in the Moravian College and Theological Seminary; since 1901 Office Editor, and since 1902, Office Editor and Business Manager of *The Moravian,* and since 1902 Business Manager, and since 1903 Business Manager and Office Editor of *The Little Missionary* at Bethlehem, Pa.

40. John Taylor Hamilton, D.D., born April 30, 1859, at Lebanon, Antigua, British West Indies; educated at Fulneck, England, and the Moravian College and Theological Seminary, at Bethlehem, Pa.; 1877-81, Teacher at Nazareth Hall; 1881-86, Pastor of the Second Moravian Church, Philadelphia, Pa.; 1886, Assistant to the Secretary of Publications, at Bethlehem, Pa.; 1886-1903, Resident Professor of the Moravian College and Theological Seminary; 1884-93, Associate Editor, and 1893-94 and 1897-99, Editor of *The Moravian;* 1897-1903, Editor of *The Little Missionary;* 1887-98, in charge of the work at the Laurel Street Moravian Chapel, Bethlehem, Pa.; 1903, elected American Representative on the Mission Board of Moravian Church, which has its seat at Berthelsdorf, near Herrnhut, Saxony, Germany; consecrated a Bishop of the Church, February 19, 1905.

41. *Frederick W. Detterer, born September 28, 1861, at Utica, N. Y.; educated at Nazareth Hall and the Moravian College and Theological Seminary; 1884-86, Teacher at Nazareth Hall; 1886-88, Pastor at Lake Mills, Wis.; 1888-92, Assistant to the Secretary of Publications; 1890-92, Professor in the Moravian College and Theological Seminary; 1892, called to the Theological Seminary in St. Thomas, Danish West Indies, but never able to assume his duties there, going in August of that year to Jamaica, British West Indies, in order to regain his health, but died there June 20, 1893.

42. Jesse Blickensderfer, born October 26, 1843, at Sharon, Tuscarawas Co., Ohio; educated at Ohio schools and the Moravian College and Theological Seminary; 1870-73, Pastor at Graceham, Md.; 1873-76, Secretary of Publications and Editor of *The Moravian;* 1876-79, Pastor at York, Pa.; 1879-81, Principal of Young Ladies' Seminary at Hope, Indiana; 1881-93, Principal of the Young Ladies' Seminary at Bethlehem, Pa.; 1888-93, Member of Provincial Elders' Conference; 1893-97, Professor in the Moravian College and Theological Seminary; 1897-99, Pastor at Macedonia, Mo.; at present in retirement at Oxford, Ohio.

43. William Frederic Bade, Ph.D., born January 22, 1871, at Zoar, Carver Co., Minn.; educated in Public Schools, the Moravian College and Theological Seminary, and Yale Divinity School; 1895, Pastor pro tem. at Unionville, Michigan; 1895-96, Pastor at Chaska, Minn.; 1896-98, Instructor, and 1898-1902, Professor in the Moravian College and Theological Seminary; 1899, Editor of *The Moravian;* since 1902 Professor at Pacific Theological Seminary, Berkeley, California.

44. Albert Haupert, born August 11, 1865, at Fry's Valley, Ohio; educated in public schools, the Moravian College and Theological Seminary, and the University of Berlin; 1889-93, Pastor at Canaan, North Dakota; 1893-1902, Pastor at Watertown, Wis.; 1895-1902, Member of the Fourth District Executive Board; 1902-05, Professor at the Moravian College and Theological Seminary; since 1905 Pastor at Green Bay, West Side, Wis.

45. Howard E. Rondthaler, M.A., born June 17, 1871; educated at Salem Boys' School and Chapel Hill University, North Carolina, and the Moravian College and Theological Seminary; 1896-1903, Assistant Pastor at Salem, N. C., having specific charge of Christ Church; 1903-1909, Resident Professor in the Moravian College and Theological Seminary; since 1909 President of the Salem Academy and College for Women, Winston-Salem, N. C.

46. William N. Schwarze, M.A., born January 2, 1875, at Chaska, Minn., educated in Public Schools at Elizabeth, N. J., and the Moravian College and Theological Seminary; 1896-99, Associate Pastor in the Alberta District, Canada; 1899-1900, Pastor at Bruederheim, Alberta, Canada; 1900-1903, Director of the Theological Seminary for Native Ministers, at Antigua, British West Indies; 1903-1909, Professor and since 1909 Resident Professor in the Moravian College and Theological Seminary; since 1906 Provincial Archivist.

47. Samuel H. Gapp, M.A., born March 28, 1873, at Egg Harbor City, N. J.; educated in Public Schools at Egg Harbor City and the Moravian College and Theological Seminary; 1894-96, Pastor at Berea; 1896-98, Pastor at Elizabeth, N. J.; 1898-1905, Pastor at Emmaus, Lehigh Co., Pa.; 1905, pastor at Nazareth; since 1905 Professor in the Moravian College and Theological Seminary and since 1904 Editor of *The Moravian.*

48. Albert G. Rau, M.S., born August 7, 1868, at Bethlehem, Pa.; educated at the Moravian Parochial School, and at Lehigh University, Bethlehem, Pa.; 1888-92, Teacher in, and from 1892-1909, Superintendent of the Moravian Parochial School, Bethlehem, Pa.; since 1909 Professor in the Moravian College and Theological Seminary, with the title of Dean of the College.

49. Walter V. Moses, born November 7, 1879, at Newport, Jamaica, British West Indies; educated at the Fairfield School, Jamaica, and the Moravian College and Theological Seminary; 1906-07, licensed to preach for the Congregational Church at Mounds, Ill.; 1908-1909, Pastor at Uhrichsville, Ohio; since 1909 Professor in the Moravian College and Theological Seminary.

APPENDIX C.

I. A LIST OF THE BOARDS OF TRUSTEES

OF THE

MORAVIAN THEOLOGICAL SEMINARY;

TO 1849, ACCORDING TO THE TERM OF OFFICE OF THE PRESIDENTS; AFTER 1849, ACCORDING TO THE TERMS FOR WHICH THEY WERE ELECTED BY THE PROVINCIAL SYNOD.

1. 1807—1810.

The Rt. Rev. George H. Loskiel.
The Rev. John G. Cunow.
The Rev. Andrew Benade.
The Rev. John Herbst.
The Rev. John Meder.
The Rev. Christian F. Schaaf.
The Rev. Abraham Reinke, Jr., from 1808.
The Rev. Jacob Van Vleck, from 1809.

2. 1810—1817.

The Rt. Rev. Charles G. Reichel, D.D.
The Rev. John G. Cunow.
The Rev. Andrew Benade.
The Rev. John Herbst, till 1811.
The Rev. John Meder.
The Rev. Christian F. Schaaf.
The Rev. Jacob Van Vleck, till 1811.
The Rev. Abraham Reinke, Jr., till 1815.
The Rev. John F. Frueauff, from 1815.

3. 1818—1827.

The Rt. Rev. Christian G. Hueffel.
The Rev. John G. Cunow, till 1822.
The Rev. Andrew Benade, till 1822.
The Rev. John F. Frueauff, 1818-9; 1821-7.
The Rev. Emmanuel Rondthaler, Sr.
The Rev. Lewis D. de Schweinitz, Ph.D., from 1821.
The Rev. Thomas Langballe, from 1822.
The Rev. John C. Beckler, from 1825.
The Rev. Charles F. Seidel, from 1825.

4. 1828—1836.

The Rt. Rev. John D. Anders.
The Rt. Rev. Andrew Benade, from 1829.

The Rev. John F. Frueauff.
The Rev. Emmanuel Rondthaler, Sr.
The Rev. Lewis D. de Schweinitz, Ph.D., till 1834.
The Rev. Charles F. Seidel.
The Rev. Philip H. Goepp, from 1834.
The Rev. John G. Herman, D.D., from 1834.

5. 1836—1849.

The Rt. Rev. Andrew Benade.
The Rt. Rev. Peter Wolle (consecrated Bishop in 1845).
The Rev. John F. Frueauff, till 1839.
The Rev. Emmanuel Rondthaler, Sr., till 1839.
The Rev. Philip H. Goepp.
The Rev. John G. Herman, D.D., till 1844.
The Rev. Samuel Reinke, from 1839 to 1844.
The Rev. William Eberman, from 1841.
The Rev. John C. Jacobson, from 1844.

6. 1849—1855.

The Rt. Rev. John C. Jacobson (consecrated Bishop, 1854).
The Rt. Rev. Peter Wolle, till 1853.
The Rev. Henry A. Shultz, till 1851.
The Rev. Philip H. Goepp.
The Rev. Charles F. Seidel, from 1851.

7. 1855—1861.

The Rt. Rev. John C. Jacobson.
The Rt. Rev. Peter Wolle.
The Rev. Philip H. Goepp.

8. 1861—1867.

The Rt. Rev. John C. Jacobson.
The Rev. Sylvester Wolle.
The Rev. Francis F. Hagen.

9. 1867—1873.

The Rev. Robert de Schweinitz.
The Rev. Sylvester Wolle.
The Rev. Lewis F. Kampmann.

10. 1873—1878.

The Rev. Robert de Schweinitz.
The Rev. Sylvester Wolle (deceased 1873).
The Rev. Lewis F. Kampmann.
The Rev. Francis R. Holland.

11. 1878—1881.

The Rt. Rev. Edmund de Schweinitz.
The Rev. H. T. Bachman.

The Rev. H. J. Van Vleck.
The Rev. Eugene Leibert.
The Rev. Herman S. Hoffman.

12. 1881—1884.

The Rt. Rev. Edmund de Schweinitz.
The Rev. Eugene Leibert.
The Rev. Augustus Schultze.

13. 1884—1888.

The Rt. Rev. Edmund de Schweinitz (deceased 1887).
The Rev. Eugene Leibert (resigned 1886).
The Rev. Augustus Schultze.
The Rev. Robert de Schweinitz (1886-1888).
The Rev. J. Mortimer Levering (1888).

14. 1888—1893.

The Rt. Rev. H. T. Bachman.
The Rev. Augustus Schultze.
The Rev. Jesse Blickensderfer.

15. 1893—1898.

The Rev. J. Max Hark, D.D., President.
The Rev. Charles Nagel, Vice-President.
Joseph A. Rice, Secretary.
The Rev. Robert de Schweinitz, Treasurer.
The Hon. James M. Beck.
Robert H. Brennecke.
George W. Cole.
Ashton C. Borhek (deceased March, 1898.).
Archibald Johnston (1898).
Abraham C. Prince.
The Rev. Paul de Schweinitz.
Frank C. Stout.
The Rev. Wm. Strohmeier.
The Rev. Wm. H. Vogler.

Advisory Members:

The Rt. Rev. Edward Rondthaler, D.D.
N. S. Siewers, M.D.
The Rev. John H. Clewell.
Henry T. Bahnson, M.D.
The Rev. James Hall.

16. 1898—1903.

The Rev. J. Max Hark, D.D., President (Resigned June 12, 1902).
The Rt. Rev. Charles L. Moench, President (1902-1903).
The Rev. Charles Nagel, Vice-President.
Joseph A. Rice, Secretary.
The Rev. Robert de Schweinitz, Treasurer (Resigned Treasurership October, 1899; deceased October 29, 1901.).

The Rev. Paul de Schweinitz, Treasurer (1899-1903).
The Hon. James M. Beck, LL.D.
Robert H. Brennecke.
George W. Cole.
The Rev. J. Taylor Hamilton.
Archibald Johnston.
The Rt. Rev. Edmund A. Oerter.
Abraham C. Prince.
The Rev. Augustus Schultze, D.D., L.H.D.
Frank C. Stout.
The Rev. Wm. Strohmeier.
The Rev. Wm. H. Vogler.
The Rev. A. D. Thaeler (1902-1903).

Advisory Members:

The Rev. Edward Rondthaler, D.D.
John W. Fries.
The Rev. John H. Clewell, Ph.D.
Henry T. Bahnson, M.D.
The Rev. James Hall.

17. 1903—1908.

The Rt. Rev. J. Mortimer Levering, D.D., President (Deceased April 4, 1908.).
The Rev. Charles Nagel, Vice-President.
Joseph A. Rice, Secretary.
The Rev. Paul de Schweinitz, D.D., Treasurer.
The Hon. James M. Beck, LL.D.
Robert H. Brennecke.
George W. Cole.
Abraham C. Prince (Resigned June 4, 1907.).
Harrison C. Desh (1907-1908).
Archibald Johnston.
The Rev. Morris W. Leibert, D.D.
The Rev. William H. Romig.
The Rev. Augustus Schultze, D.D., L.H.D.
The Rev. William Strohmeier.
Frank C. Stout.
The Rev. Arthur D. Thaeler.
The Rev. William H. Vogler.

Advisory Members:

The Rt. Rev. Edward Rondthaler, D.D.
John W. Fries.
The Rev. John H. Clewell, Ph.D.
Henry T. Bahnson, M.D.
The Rev. James Hall.

18. 1908—1913.

The Rt. Rev. M. W. Leibert, D.D., President.
The Rt. Rev. C. L. Moench, D.D., Vice-President.
Joseph A. Rice, Secretary, deceased October, 1909.
The Rev. Paul de Schweinitz, D.D., Treasurer.
Archibald Johnston.
Harrison C. Desh.
The Rev. Augustus Schultze, D.D., L.H.D.
Frank C. Stout.
The Rev. Arthur D. Thaeler.
The Hon. James M. Beck, LL.D.
Robert H. Brennecke.
The Rev. W. H. Romig.
The Rev. Albert Haupert.
The Rev. E. S. Hagen.
Emmanuel G. Hoyler.
The Rev. W. H. Vogler.

Advisory Members:

The Rt. Rev. Edward Rondthaler, D.D.
J. W. Fries.
Henry T. Bahnson, M.D.
The Rev. James E. Hall.

APPENDIX D.

A LIST OF STUDENTS ACCORDING TO CLASSES.

In the course of the century, 1807-1908, there have been enrolled in one or the other departments of the College and Theological Seminary of the American Province of the Moravian Church, five hundred students. A number of these were young men other than Moravians, admitted into the Classical Department, and there prepared, in part, at least, for professional life.

In the following list are given the first appointment, the general profession, and the present station of those living, as far as these facts are known. N. H. stands for Nazareth Hall. Those marked with an asterisk * are deceased.

First Class. 1807—1810.

PROFS. ERNEST L. HAZELIUS AND JOHN C. BECHLER.

*William H. Van Vleck, (1809) Teacher, N. H.; Bishop of the Church; President of Southern Provincial Board; deceased, January 19, 1853, while pastor of Moravian Church at Bethlehem; v. List of Professors, Appendix B.

*Samuel Reinke, (1810) Teacher, N. H.; Bishop of the Church; member of the Provincial Board; deceased, January 21, 1875, at Bethlehem.

*Peter Wolle, (1810) Teacher, N. H.; Bishop of the Church; member of the Provincial Board; deceased, November 14, 1871, at Bethlehem.

Second Class. 1810—1813.

PROF. JOHN C. BECHLER.

*Charles A. Van Vleck, (1813) Teacher; Minister; Principal of Nazareth Hall; deceased, December 21, 1845, at Greenville, Tenn.; v. List of Professors, Appendix B.

*G. Benjamin Mueller, (1813) Lutheran Minister.

Third Class. 1820—1823.

PROFS. CHAS. A. VAN VLECK AND JOHN C. JACOBSON.

*S. Thomas Pfohl, (1821) Teacher at Salem, N. C.; Minister; Warden at Salem, where he deceased May 26, 1874.

*Jacob Zorn, (1823) Teacher; Missionary; deceased, May 27, 1843, on the Island of Jamaica, W. I.

*Charles A. Bleck, (1823) Teacher; Minister; Principal of Salem Female Academy; deceased, January 17, 1850, at Gnadenhütten, Ohio; v. List of Professors, Appendix B.

Fourth Class. 1823—1826.

PROFS. JOHN C. JACOBSON, W. L. BENZIEN, W. H. VAN VLECK, AND JOHN C. BRICKENSTEIN.

*J. Henry Kluge, (1826) Teacher at Salem, N. C., Nazareth Hall, Lebanon, Pa., and Hope, Ind.; deceased, ——

*Henry A. Shultz, (1826) Teacher at Salem; Bishop of the Church; Principal of M. S. for Young Ladies at Bethlehem; member of Provincial Board; deceased, October 22, 1885.

*Abraham L. Huebener, M.D., A.M., (1826) Teacher, Physician, and Professor in Bethlehem Female Seminary, to his death, October 30, 1870.

*Ernest F. Bleck, (1826) Teacher; Treasurer of the Moravian Church at Bethlehem, Pa.; deceased, 1880.

*Eugene A. Frueauff, (1825) entered Theological Seminary at Gnadenfeld, Prussia; Teacher, N. H.; Minister; Principal of Linden Hall, Lititz, Pa.; deceased at Bethlehem, Pa., January 12, 1879.

*Henry J. Schmidt, D.D., (1826) Teacher, N. H.; Professor in Columbia College, N. Y.; deceased, ——

*David Bigler, (1825) Teacher, N. H.; Moravian Minister; Bishop of the Church; deceased 1875.

Fifth Class. 1825—1829.

PROFS. JOHN C. BRICKENSTEIN AND THE REV. W. H. VAN VLECK.

*William L. Meinung, (1829) Teacher; deceased, October 14, 1863, at Salem, N. C.

*James Henry, (1829) Teacher, N. H.; gun manufacturer, Bolton, above Nazareth, Pa.; deceased, June 14, 1895.

*Joshua Boner, (1827) left for Salem; bookkeeper, Salem, N. C.; deceased, ——

Sixth Class. 1827—1830.

PROF. JOHN C. BRICKENSTEIN.

*Joseph H. Siewers, (1830) Teacher; Attorney-at-Law, Mauch Chunk, Pa.; deceased, ——

*Charles E. Seidel, (1828) left the Seminary; resided in Pittsburg, Pa.; deceased, in Maryland, 1887.

*Joseph F. Berg, D.D., (1830) Teacher, N. H.; German Reformed Professor and Minister; Dutch Reformed Minister; Professor in Rutgers College, New Brunswick, N. J.; deceased in July of 1871; v. List of Professors, Appendix B.

*Edward Rice, M.D., (1829) left the Seminary; Physician; deceased, July 2, 1849, while Professor in the Seminary; v. List of Professors, Appendix B.

*Maurice C. Jones, (1830) resided at Bethlehem, Pa., until his death, November 19, 1881.

Seventh Class. 1828—1832.

PROFS. CHARLES A. BLECK AND CHARLES C. DOBER.

*William L. Lennert, (1832) Teacher, N. H.; Minister; deceased, June 21, 1893.

*Francis Fries, (1832) Teacher at Salem; manufacturer; deceased at Salem, August 1, 1863.

*Ambrose Rondthaler, (1832) Teacher, N. H.; Minister; Principal of Home School for Boys, Bethlehem, Pa.; deceased, 1888.

*Emmanuel Rondthaler, (1832) Teacher, N. H.; Minister; deceased in Philadelphia, November 30, 1848; v. List of Professors, Appendix B.

*Julius T. Beckler, (1832) Teacher, N. H.; Minister; Principal of Linden Hall, Lititz; deceased while Principal of a private school at Lititz, Pa., 1875; v. List of Professors, Appendix B.

Eighth Class. 1830—1835.

PROFS. GEORGE F. BAHNSON AND HERMAN J. TITZE.

*Sylvester Wolle, (1835) Teacher, N. H.; Minister; Principal of Moravian Seminary for Young Ladies, Bethlehem; Member of the Provincial Board; deceased at Bethlehem, August 28, 1873; v. List of Professors, Appendix B.

William H. Benade, (1835) Teacher, N. H.; Moravian Minister; Swedenborgian Minister; v. List of Professors, Appendix B.

*Edward Rondthaler, (1835) Teacher, N. H.; Minister; Principal of Nazareth Hall; deceased, March 5, 1855, while Professor in the Theological Seminary at Nazareth, Pa.; v. List of Professors, Appendix B.

*Christian D. Senseman, (1836) Teacher, N. H.; Professor of Music; deceased, August 10, 1861, near Philadelphia.

*Lawrence Demuth, (1834) Teacher, N. H.; manufacturer, Philadelphia; deceased in 1872.

*Emil A. de Schweinitz, (1834) entered the Theological Seminary at Gnadenfeld, Prussia; Teacher, N. H.; Principal of Salem Female Academy; Bishop of the Church; President of Southern Provincial Board; deceased, 1879; v. List of Professors, Appendix B.

*Francis F. Hagen, (1835) Teacher, N. H.; Minister; Member of Provincial Board; Pastor of various congregations; deceased at Lititz, 1907.

*Lewis F. Kampmann, (1835) Teacher, N. H.; Minister; President of the Theological Seminary; Member of Northern Provincial Board at Bethlehem, Pa.; Pastor at York, Pa.; deceased, October 22, 1884; v. List of Professors, Appendix B.

Ninth Class. 1834—1839.

PROFS. JOSEPH F. BERG, HERMAN J. TITZE, LEVIN T. REICHEL, CHARLES C. DOBER, GEORGE F. BAHNSON.

*William B. Bininger, deceased at Rome.

*Robert de Schweinitz (1839) Teacher, N. H.; Minister; Principal of Salem Female Academy; Principal of Nazareth Hall; President of North-

ern Provincial Board, at Bethlehem, Pa.; Provincial Treasurer; deceased at Bethlehem, Pa., October 29, 1901; v. List of Professors, Appendix B.

*Henry A. Seidel, (1839) Teacher, N. H.; Minister; deceased, June 10, 1844, at Hopedale, Pa.

*Edwin T. Senseman, (1839) Teacher at Salem, N. C.; Minister; deceased, February 8, 1866, at Hope, Ind.

Tenth Class. 1836—1841.

PROFS. JULIUS T. BECKLER, EMMANUEL RONDTHALER, SYLVESTER WOLLE (at Nazareth); THE REV. C. C. DOBER, THE REV. GEORGE F. BAHNSON, DR. EDWARD RICE, THE REV. CHARLES A. VAN VLECK (at Bethlehem).

*David Z. Smith, (1841) Teacher at Salem; Minister; deceased, ——

*Edward H. Reichel, (1841) Teacher, N. H.; Minister; Principal of N. H.; deceased, September 7, 1877; v. List of Professors, Appendix B.

*Amadeus A. Reinke, (1841) Teacher, N. H.; Missionary; Bishop of the Church; Pastor of Moravian Church, New York City; deceased, 1889.

*Jacob Bininger, Jr., deceased, April 11, 1837, at Nazareth.

Albert J. Butner, (1841) Teacher at Salem, N. C., manufacturer.

Emmanuel Bolmer, (1837).

*Nathaniel S. Wolle, (1838) Merchant, Lititz, Pa.; deceased, February 11, 1899.

*Andrew G. Kern, Jr., (1842) Teacher, Professor of music; deceased, January 6, 1861, at Lake City, Fla.

*Theodore F. Keehln, M.D., (1839) Physician, Salem, N. C.; deceased, ——

*William H. Warner, (1841) Missionary; deceased, June 20, 1845, on St. Croix, W. I.

*Henry J. Van Vleck, (1841) Teacher, N. H.; Minister; Bishop of the Church; deceased, 1906, at Gnadenhütten, Ohio.

*George W. H. Perkin, (1840) Teacher, N. H.; bookseller, Bethlehem, Pa.; deceased, 1893.

Eleventh Class. 1839—1844.

PROFS. W. H. BENADE AND EMIL DE SCHWEINITZ (at Nazareth), DR. EDWARD RICE AND THE REV. CHAS. A. VAN VLECK (at Bethlehem).

*William C. Reichel, (1844) Teacher, N. H.; Minister; Principal of Linden Hall, Lititz; at his decease, October 25, 1876, Professor in Bethlehem Female Seminary; v. List of Professors, Appendix B.

*Edwin E. Reinke, (1844) Teacher, N. H.; Minister; Missionary; Superintendent of the Mission on Jamaica, W. I.; deceased, September 3, 1894.

*Arthur L. Van Vleck, (1844) Teacher in Tuscarawas Co., Ohio; deceased, while in the service of the United States, December 21, 1863, in Libby Prison, Richmond, Va.

*Edmund de Schweinitz, S. T. D., (1844) entered the University of Berlin, Prussia; Teacher, N. H.; Bishop of the Church; President of the Theological Seminary to 1885; Member of Provincial Board; deceased, December, 1887; v. List of Professors, Appendix B.

*Constantine L. Rights, (1844) Teacher; merchant, Salem, N. C.; deceased, ——

Twelfth Class. 1841.

PROF. EMIL DE SCHWEINITZ.

*Matthias T. Huebener, Banker, Lititz, Pa.; deceased, 1884.

*Jacob F. Eberman, Tinsmith, Bethlehem, Pa.; deceased, 1879.

Gustavus E. Zippel, Secretary, Cumberland Coal Co., New York.

*James H. Wolle, Merchant, deceased at Bethlehem, Pa., June, 1875.

*Charles Goepp, Teacher, N. H.; Attorney-at-Law; Judge of Marine Court, New York City; deceased, 1907.

Thirteenth Class. 1843—1848.

PROFS. DR. EDWARD RICE, THE REV. CHAS. A. VAN VLECK AND ROBERT DE SCHWEINITZ.

*Charles Klose, (1848) Teacher, N. H.; Merchant, Philadelphia; deceased, ——

*James N. Beck, (1848) Teacher, N. H.; Professor of music, Philadelphia; deceased, 1885.

*Bernard de Schweinitz, (1848) Teacher, N. H.; Minister; deceased, July 20, 1854, while on a visit to Salem, N. C.

*Maximilian Goepp, (1848) Teacher, N. H.; Attorney-at-Law; Deceased on Long Island, in 1872.

Charles E. Shober, (1844) Attorney-at-Law, Salisbury, N. C.

Fourteenth Class. 1845—1852.

PROFS. EDWARD H. REICHEL (at Nazareth), DR. EDWARD RICE AND THE REV. HERMAN J. TITZE (at Bethlehem).

*Lewis R. Huebner, (1851) Teacher, N. H.; Professor in and President of the Theological Seminary; Minister; deceased at Gnadenhütten, Ohio, March 28, 1874; v. List of Professors, Appendix B.

*Edward H. Jacobson, M.D., (1849) Homœopathic Physician, Bethlehem, Pa.; deceased, July, 1896.

*Theodore A. Lambert, (1851) Professor of music; deceased, September 1, 1863.

*Lawrence C. Brickenstein, A.M., (1851) Attorney-at-Law and Professor, Baltimore, Md.; Professor Young Ladies' Seminary, Bethlehem, Pa.; deceased, 1908.

*John H. Eberman, (1851) Teacher, N. H.; Moravian and Lutheran Minister; deceased, September 23, 1868, at Bethlehem, Pa.

Edward T. Kluge, (1852) Teacher, N. H.; Professor; Minister; Editor of *The Moravian* and Secretary of Publications, at Bethlehem, Pa.; Member of Provincial Board; at present in retirement at Nazareth; v. List of Professors, Appendix B.

*Theodore F. Wolle, (1847) Professor of music in Bethlehem Female Seminary; deceased, April 2, 1885.

*R. Parmenio Leinbach, (1852) Teacher, N. H.; Minister; Principal of Salem Boys' School; deceased, 1892.

Fifteenth Class. 1848—1853.

PROFS. WILLIAM C. REICHEL, EDMUND DE SCHWEINITZ, AND THE REV. HERMAN J. TITZE.

Eugene Leibert, (1853) Teacher, N. H.; Minister; Principal of Nazareth Hall; Member of Provincial Board; at present in retirement at Nazareth, Pa.

Alexander Troeger, (1849) Merchant, Iowa.

*John P. Kluge, M.D., (1849) Surgeon on the California Steamers, deceased at Aspinwall, Panama.

Clement L. Reinke, (1853) Teacher, N. H.; Minister; Principal of Chaska Academy; Professor in the Theological Seminary; Bishop of the Church; at present in retirement at Gnadenhütten, Ohio; v. List of Professors, Appendix B.

*Abraham Prince, (1850) Merchant, New York; deceased 1888.

*Edwin T. Zippel, (1851) Missionary, West Indies; deceased, ——

*Herman A. Brickenstein, (1853) Teacher, N. H.; Minister; Professor; Editor; Principal of Linden Hall, Lititz, Pa.; deceased, July 1, 1895; v. List of Professors, Appendix B.

C. Edward Kummer, A.M., (1853) Teacher, N. H.; Principal of Weaversville Academy; Principal of Bethlehem Parochial School; Bookkeeper, Medford, Mass.; at present in retirement at Medford, Mass.

*Eugene Jacobson, (1849) deceased, May 9, 1853, at Bethlehem, Pa.

Sixteenth Class. 1852—1856.

PROFS. L. R. HUEBENER, THE REV. EDWARD RONDTHALER (at Nazareth), AND THE REV. EDMUND DE SCHWEINITZ (at Philadelphia).

*Henry T. Bachman, (1856) Teacher, N. H.; Minister; Bishop of the Church; Member of Provincial Board; deceased, 1896.

*Lewis D. Lambert, (1854) Teacher at Hazleton, Pa.; deceased, August 15, 1857.

*Henry A. Bigler, (1854) Teacher, N. H.; Attorney-at-Law, New York; deceased, July, 1878.

Albert L. Oerter, (1856) Teacher, N. H.; Minister; Professor in Young Ladies' Seminary, Bethlehem, Pa.; at present in retirement at Graceham, Md.; v. List of Professors, Appendix B.

*Samuel Huebener, deceased, January 27, 1856, at Lititz, Pa.

*Owen Rice, Jr., (1856) Teacher; Druggist; deceased, ——, in Ohio.

*J. Fred. Frueauff, LL.D., (1853) Attorney-at-Law, Columbia, Pa.; deceased in Colorado, ——

*Robert Spearing, (1853) Attorney-at-Law, New Orleans; deceased, ——

Clement T. Paine, (1852) Manufacturer, Troy, Bradford Co., Pa.

Lorenzo Finn, Teacher in 1852.

*Max Hering, (1852) served in the navy; deceased, ——

Seventeenth Class. 1854—1859.

PROFS. EDWARD T. KLUGE, THE REV. JOHN C. BRICKENSTEIN (at Nazareth), THE REV. LEWIS F. KAMPMANN, W. C. REICHEL, AND L. R. HUEBENER (at Bethlehem).

*James B. Haman, (1859) Teacher, N. H.;Minister; deceased, May 30, 1894.

*J. Cennick Harvey, (1859) Teacher, N. H.; conveyancer, Brooklyn, N. Y.; deceased, March 18, 1907.

*Samuel L. Lichtenthaeler, (1859) Teacher, N. H.; Missionary, West Indies; deceased, December 14, 1901.

*William H. Bigler, A.M., M.D., (1859) finished his education at the University of Erlangen; Teacher, N. H.; Professor, Homœopathic Physician, Philadelphia; deceased, December 10, 1904; v. List of Professors, Appendix B.

Charles B. Shultz, D.D., (1859) finished his education at the Theological Seminary at Gnadenfeld and at the University of Tuebingen. Teacher, N. H.; Professor; Moravian Minister; Principal of Linden Hall Seminary for Girls, Lititz, Pa.; at present in retirement at Glen Ridge, N. J.; v. List of Professors, Appendix B.

Eighteenth Class. 1857—1862.

PROFS. THE REV. L. F. KAMPMANN, W. C. REICHEL, AND LEWIS R. HUEBENER.

*W. H. Theophilus Haman, (1862) Teacher, N. H.; Professor of music, Uhrichsville, Ohio; deceased, December, 1884.

Edmund A. Oerter, (1862) Teacher, N. H.; Minister; Bishop of the Church; Member of the Provincial Board; at present in retirement at Canal Dover, Ohio.

J. Theophilus Zorn, A.M., (1862) Teacher, N. H.; Professor; Missionary, Jamaica, W. I.; at present Rector of an Episcopal Church, Yonkers, N. Y.; v. List of Professors, Appendix B.

Edward Rondthaler, (1862) finished his education at the University of Erlangen; Teacher, N. H.; Minister; Bishop of the Church; at present Pastor of congregation at Salem, N. C., and Member of Provincial Board of the Southern Province.

The following Students pursued a partial course of classical and theological studies, in connection with classes 17 and 18, between 1858 and 1862:

*Emmanuel Ricksecker, (1859) Music dealer, Bethlehem, Pa.; deceased, 1907.

Lewis E. Smyser (1858).

Philip F. Rommel, (1860) Minister; at present in retirement.

Joseph Romig, (1861) Teacher; Missionary and Minister; farmer.

*S. Morgan Smith, (1861) Minister; Manufacturer at York, Pa.; deceased, April 12, 1903.

*Wesley J. Spaugh, (1862) Missionary among the Indians; Murdered, ——

Herman S. Hoffman, D.D., (1862) Teacher, N. H.; Minister; Bishop of the Reformed Episcopal Church, Philadelphia, Pa.

*Charles H. Cooper, (1862) Minister; deceased in North Carolina, 1883.

Nineteenth Class. 1859—1864.

PROFS. THE REV. L. F. KAMPMANN, W. C. REICHEL, L. R. HUEBENER, AND W. H. BIGLER.

*Edwin G. Klose, (1864) Teacher, N. H.; Professor in the Theological Seminary; Manager of Publication Office; deceased, September 15, 1894; v. List of Professors, Appendix B.

Charles Nagel, (1864) Teacher, N. H.; Minister; at present stationed at Castleton Corners, Staten Island, N. Y.

*Henry T. Beckler, (1862) Merchant, Lititz, Pa.; deceased, 1900.

Reuben Oehler, (1861) Bookseller, St. Louis, Mo.

Henry T. Bahnson, M.D., (1861) Physician, Salem, N. C.

Snyder B. Simes, (1862) Rector of Gloria Dei (Old Swedes') Church, Philadelphia.

Henry A. Jacobson, (1864) Teacher in Nazareth Hall; Professor; at present Office Editor of *The Moravian;* v. List of Professors, Appendix B.

Joseph J. Ricksecker, (1864) Teacher, N. H.; Minister; at present in retirement at Bethlehem, Pa.

James T. Borhek, Jr., (1862) Druggist; Banker, Bethlehem, Pa.; at present in retirement.

*Clarence Kampmann, (1862) deceased, while in the service of the United States, June 4, 1865, at Mound City, Ill.

J. Albert Rondthaler, (1864) Teacher, N. H.; Moravian and Presbyterian Minister; Minister of a Presbyterian Church, Chicago, Ill.

Robert Blickensderfer, (1862) interested in Railroads, President of the Lake Erie & Wheeling; at present living in retirement, Lebanon, Mo.

The following Students were connected with classes 18 and 19, between 1861 and 1864:

*Lewis P. Clewell, (1864) Teacher, N. H.; Minister; deceased at South Bethlehem, January 9, 1904.

*Francis W. Knauss, (1864) Teacher, N. H.; Minister; deceased at Nazareth, 1873.

Edward J. Regennas, (1864) Teacher, N. H.; Minister; at present Minister of a Presbyterian Church, Indiana.

Twentieth Class. 1862—1867.

PROFS. THE REV. L. F. KAMPMANN, THE REV. H. A. BRICKENSTEIN, THE REV. FRED. S. HARK, WILLIAM H. BIGLER, AND J. THEO. ZORN.

Jacob D. Siewers, (1863) Photographer, Illinois.

Theodore M. Rights, A.M., (1867) Teacher, N. H.; Moravian Missionary; President of the National Female College of the Cherokee Nation; at present in retirement at Nazareth, Pa.

*John C. Hagen, (1865) deceased, August 7, 1865, at Bethlehem, Pa.

*Eugene L. Schaeffer, (1867) Teacher in Nazareth Hall; Principal of Moravian Parochial School at Bethlehem; deceased, May, 1902.

William J. Holland, D.D., LL.D., (1867) Presbyterian Minister; Chancellor of Western University of Pennsylvania; Director of Carnegie Museum.

Charles Bishop, (1862) Machinist, Troy, Pa.

*Samuel H. Cregar, (1864) engaged in business, Philadelphia, Pa.; deceased, 1893.

Twenty-First Class. 1864—1870.

PROFS. THE REV. L. R. HUEBENER, THE REV. W. H. BIGLER, THE REV. FRED. S. HARK, J. THEO. ZORN, THE REV. CHARLES B. SHULTZ, AND THE REV. EDWIN G. KLOSE.

Adolphus Lichtenthaeler, A.B., (1870) Teacher, N. H.; Minister in Southern Province, Carpenter and Builder, Salem, N. C.

*J. Augustus Rice, A.B., (1870) Teacher, N. H., and in Minnesota; for some years connected with Bethlehem Steel Company; deceased, December 2, 1907.

Jesse Blickensderfer, A.B., (1870) Minister; Editor and Secretary of Publications; Principal of Young Ladies' Seminary, Bethlehem, Pa.; Professor; at present in retirement in Oxford, Ohio; v. List of Professors, Appendix B.

William H. Hoch, A.B., (1870) Teacher, N. H.; Minister; at present in the service of the Reformed Church.

Joseph D. Hillman, *A.B.*, (1870) Teacher, N. H.; Minister and Missionary; Minister of Presbyterian Church, Susquehanna Co., Pa.

J. Max Hark, A.B., D.D., (1870) Teacher, N. H.; Minister; Principal of Young Ladies' Seminary, Bethlehem, Pa.; at present in retirement at Mt. Gretna, Pa.

In 1864 the following Students, who were connected with classes 20 and 21, entered, remaining in the institution until the dates enclosed in parentheses:

Jacob Evan Abel, (1865) engaged in business in New York.
Edwin P. Bishop, (1866) Carpenter and Builder, Bethlehem, Pa.
Frederick Gunther, (1866) Furrier, New York.
John A. Mack, (1866) Taxidermist, Bethlehem, Pa.
James M. Messmore (1865).
Edward J. Read, (1866) Returned to Tennessee.
Tiff Smith, (1866) Returned to Tennessee.
Anson S. Vogler, (1865) Dentist, Canada.
Thomas E. Warman, (1866) Real Estate Agent, Plainfield, N. J.
*John H. Weber, (1864) Banker, Trenton, N. J.; deceased.
*U. J. Wenner, (1865) Attorney-at-Law; deceased in Utah, 1891.
Clarence A. Wolle, (1865) Manufacturer, Bethlehem, Pa.
*Francis L. Wolle, (1865) Merchant, Bethlehem, Pa.; deceased, 1903.
Robert H. Wolle, (1866) Real Estate Agent, Bethlehem, Pa.

In 1865 the following students entered, remaining in the Seminary until the dates placed in parentheses:

*J. Eugene Barr, (1867) Returned to Delaware; deceased, 1888.
Charles A. Bleck, (1866) Banker, Trenton, Ohio.
Charles Heerman, (1866) Returned to Germany.
Clifford Heerman, (1866) Returned to Germany.
Constantine Hege, (1865) Manufacturer, Winston-Salem, N. C.
*Jacob Luckenbach, (1866) Merchant, Bethlehem, Pa.; deceased, 1897.
*Frank de H. Lynch, (1866) Returned to Delaware; deceased, 1893.
Henry C. Moore, (1866) Engaged in business in Philadelphia.
Louis Neu, (1867) Machinist, Elizabeth, N. J.
Gilbert Ross, (1866) Farmer, Indian Territory.
Henry C. Ross, (1866) Farmer, Indian Territory.
William D. Ross, (1866) Farmer, Indian Territory.
Frank Shapter (1866).
*William H. Smith, (1867) Seller of Old Books, Philadelphia; deceased, 1904.
John D. Smyser, (1865) Returned to York.

Twenty-second Class. 1866—1872.

PROFS. THE REV. L. R. HUEBNER, THE REV. W. H. BIGLER, THE REV. F. S. HARK, J. THEO. ZORN, THE RT. REV. E. DE SCHWEINITZ, THE REV. C. B. SHULTZ, THE REV. E. G. KLOSE, THE REV. C. L. REINKE, THE REV. A. SCHULTZE.

*George L. Winkler, (1870) deceased, September 14, 1870.

Charles Steinfort, A.B., (1872) Minister at Northfield, Minn.; Missionary among Indians; at present in retirement at Mannasseh, Wis.

*Charles C. Lanius, A.B., (1872) Teacher, N. H.; Minister; Principal of Nazareth Hall; deceased, January 23, 1897.

Walter Jordan, A.B., (1873) Teacher, N. H.; Minister at Lebanon, Pa.; entered the ministry of Episcopal Church.

William H. Vogler, A.B., (1872) Teacher, N. H.; Minister; at present stationed at Sturgeon Bay, Wisconsin.

Clement T. Oehler, A.B., (1872) Teacher, N. H.; Minister; Missionary in Barbados, British West Indies.

Samuel E. Hagen, (1870) Printer, resides in Iowa.

In 1866, the following Students entered, remaining until the dates placed in parentheses:

*Ernest L. Cleaves, (1866) Cotton Merchant, Tennessee; deceased, 1883.

Lewis de Schweinitz, (1867) Bookbinder in California and in Bethlehem, Pa.; at present in retirement at Bethlehem, Pa.

Eugene E. K. Frueauff, (1866) Attorney-at-Law, Ann Arbor, Mich.

*George Jenkins, (1866) Assistant Superintendent, Bethlehem Iron Company, Bethlehem, Pa.; deceased, 1893.

Eugene Laing (1867).

Morris C. Luckenbach, (1867) Merchant, Bethlehem, Pa.; Retired from business in 1901, and has since traveled extensively.

Albert E. Oehler (1868).

John Rauch, (1867) Confectioner, Bethlehem, Pa.

Ellis B. Reeves, (1867) Head of Phoenixville Iron Company.

Pedro Riotte, (1867) Lawyer.

Harry Taylor (1867).

Frederick Taylor (1867).

Edward S. Wolle, (1869) Engaged in business; Re-entered 1877, joining 26th Class, q. v.

In 1867, the following entered:

*William A. Himes, (1869) Engaged in Business, New Oxford, Pa.; deceased, August 30, 1907.

*Andrew McAlpine, (1867) Identified with Lehigh and Wilkes-Barre Coal Co.; deceased, 1898.

Clinton B. Snyder (1867).

Twenty-third Class. 1868—1874.

PROFS. THE RT. REV. E. DE SCHWEINITZ, THE REVS. W. H. BIGLER, C. B. SHULTZ, E. G. KLOSE, W. C. REICHEL, C. L. REINKE, AND AUGUSTUS SCHULTZE.

*Robert W. Herbst, A.B., (1874) Teacher, N. H.; Minister in charge of York, Pa., City Mission; deceased, 189-.

*Eugene E. Weber, (1873) deceased, at Bethlehem, 1893.

William H. Oerter, A.B., (1874) Minister; at present in Lebanon, Pa.

*Charles Kremer, A.B., (1874) Teacher, N. H.; Minister; Dairyman, Melrose, Pa.; deceased, March 9, 1884.

*J. Mortimer Levering, A.B., D.D., (1874) Teacher, N. H.; Minister; Bishop of the Church; Member of Provincial Board; deceased, April 4, 1908.

With Classes 22 and 23, 1871-1873:

Peter Gutensohn, (1873) Minister; at present in retirement at Gnadenhütten, Ohio.

In 1868, the following Students entered:

F. R. C. Degenhart (1868).

Charles A. Guenther, (1870) Lutheran Minister, Newark, N. J.

*Andrew Y. Hillman, (1869) Druggist, Wilkes-Barre, Pa.; deceased, 1898.

Charles A. Protzman (1868).

William H. Reinke, (1870) Engaged for a time in business in New York; now at White Plains, N. Y.

Elliott L. Shropshire (1870).

Augustus Wenger (1868).

Alexander Wiley (1869).

In 1869 the following Students entered:

William Chapman, (1869) Slate Business, Chapman's Quarries, Chapmans, Pa.

*Daniel J. Holland, M.D., (1870) Physician; deceased in Brooklyn, 1890.

Howard E. Gordon (1870).

Calvin A. Oehler (1870).

Twenty-fourth Class. 1869—1875.

PROFS. THE RT. REV. EDMUND DE SCHWEINITZ, S.T.D., THE REVS. W. H. BIGLER, C. B. SHULTZ, E. G. KLOSE, W. C. REICHEL, C. L. REINKE, A. SCHULTZE.

W. Theodore Van Vleck, A.B., (1875) Teacher, N. H.; Carriage Builder, Uhrichsville, Ohio.

Charles L. Moench, A.B., D.D., (1875) Teacher, N. H.; Minister; Bishop of the Church; Member of Provincial Board.

Fred. T. Shultz, (1874) Teacher, N. H.; Principal of Girls' School, Bordentown, N. J.; Lawyer, Far Rockaway, Long Island.

Morris W. Leibert, A.B., D.D., (1875) Teacher, N. H.; Minister; Bishop of the Church; Member of Provincial Board and pastor of the First Moravian Church, New York City, N. Y.

With Classes 24 and 25, 1873—1876:

Charles Vincent Seifert, (1876) Minister; at present in retirement at Madison, Wis.

In 1870, the following Students entered:

Shimer B. Hillman, (1871) Proprietor of Hotel, Virginia.

John H. Parrat (1870).

William Parrat, Jr. (1870.)

William H. Peters, (1871) Engaged in Business.

*Charles F. Reichel, (1871) Druggist; deceased, April 10, 1874.

Twenty-fifth Class. 1871—1877.

PROFS. THE RT. REV. EDMUND DE SCHWEINITZ, S.T.D., THE REV. EDWIN G. KLOSE, THE REV. C. L. REINKE, AND THE REV. AUGUSTUS SCHULTZE.

George F. Bahnson, A.B., B.D.; Moravian Minister, at present at Schoeneck, Pa.

Bernard A. de Schweinitz, (1874) Bookkeeper, Great Bend, Pa.

Chas. A. Ricksecker, A.B., B.D.; Minister, at present in the Episcopal Church, Philadelphia, Pa.

Calvin R. Kinsey, A.B., B.D.; Minister at present at Port Washington, Ohio.

Johann Julius Schattschneider, (1872) Teacher, Minnesota and Wisconsin.

Emil J. Bishop, (1873) at present Cashier of South Side Banking Co., South Bethlehem, Pa.

*Charles Jacobson, entered and left in 1872; Machinist, engaged in business; deceased, November 17, 1900.

John H. Clewell, A.B., B.D., Ph.D.; Moravian Minister; Principal of Salem Female Academy; at present Principal of Young Ladies' Seminary, Bethlehem, Pa.

George de Schweinitz, M.D., (1876) Teacher, N. H.; Oculist, Philadelphia, Pa.

Edwin C. Greider, A.B., B.D.; Teacher, N. H.; Missionary at present in St. Thomas, D. W. I.; Member of Provincial Board of Eastern Province of the West Indies; decorated by King of Denmark with the Order of Knight of Dannebrog; Bishop of the Church.

James B. Hall, A.B., B.D., Minister; Member of Provincial Board, Southern Province; at present at Clemmons, N. C.

Edward J. Krause, A.B., (1874); Sales Agent of the Bethlehem Steel Company, Bethlehem, Pa.

William H. Romig, A.B., B.D.; Minister at present at Easton, Pa.

Henry V. Rominger, A.B., B.D.; Minister, at present in the Congregational Church, Montana.

*Byron L. Spaugh, A.B., B.D.; Minister, Southern Province; deceased, 1880.

John T. Hamilton, A.B., B.D., D.D.; Teacher, N. H.; Minister; Professor, Moravian College and Theological Seminary; Member of Mission Board; v. List of Professors, Appendix B.

Frederick von Frankenstein (1873).

Twenty-sixth Class. 1874—1880.

PROFS. THE RT. REV. EDMUND DE SCHWEINITZ, S.T.D., THE REV. EDWIN G. KLOSE, THE REV. C. L. REINKE, AND THE REV. AUGUSTUS SCHULTZE.

Frank P. Wilde, A.B., B.D.; Teacher, N. H.; Moravian Missionary, Jamaica, B. W. I.; Member of Provincial Board of the Western Province of the West Indies.

Wilson A. Cope, entered 1873; left 1879; Moravian Minister; at present in retirement.

*H. Augustus Boehmer, (1877) deceased, January 13, 1879.

*Frederick C. Wolf, deceased October 11, 1876.

*Charles Mueller, (1875) deceased,

*John B. Hammer, A.B., B.D.; Teacher; Talented Musician; deceased, December 13, 1880.

Herman A. Gerdsen, A.B., B.D., D.D.; Teacher, Bethlehem Parochial School; Minister; Chancellor of Pennsylvania Chautauqua; at present Minister at Lancaster, Pa.

C. David Smith, A.B., B.D.; Minister in the Presbyterian Church, Minnesota.

Charles H. Brickenstein, (1876) Engaged in Mining, Colorado; at present in business at Winston-Salem, N. C.

Francis E. Grunert, A.B., B.D.; Minister, at present at New Dorp, Staten Island, N. Y.; Member of First District Executive Board.

Edward S. Wolle, B.D., re-entered 1877; left 1880; Minister, at present pastor of First Moravian Church, Philadelphia, Pa.

Henry G. Gleiser, B.D., entered 1878; left 1880; Minister in the Presbyterian Church, Monticello, Ill.

Twenty-seventh Class. 1876—1882.

PROFS. THE RT. REV. EDMUND DE SCHWEINITZ, THE REV. E. G. KLOSE, THE REV. CLEMENT REINKE, THE REV. AUGUSTUS SCHULTZE, AND THE REV. MAXIMILIAN E. GRUNERT.

Charles A. Kurtze, (1878) Engaged in Newspaper Work, Indianapolis, Indiana.

Francis C. Felsberg, A.B., B.D., Journalist.

Samuel B. Bear, A.B., B.D.; engaged in Business, Allegheny, Pa.

William Strohmeier, A.B., B.D.; Minister, at present in Gnadenhütten, Ohio.

Frank E. Wolff, (1880) Missionary in Alaska; at present in retirement at Alameda, Cal.

Jonathan Reinke, (1878) Missionary in Jamaica, British West Indies; at present stationed at Kingston, Jamaica; Member of Provincial Board of Western Province, West Indies.

Jerome H. Keech (1877).

Edward F. Wagner, (1878) Physician, York, Pa.

*Jacob A. Fishel, (1879) deceased, January 6, 1880, at York, Pa.

Thomas L. Senseman, (1877) Engaged in Business, Olney, Ill.

J. Henry Brickenstein, (Finished Classical Course, 1880) A.B.; Examiner in Chief Patent Office, Washington, D. C.; Lawyer, Washington, D. C.

Robert C. W. Uecke, (1878) Nurseryman, Harvard, Ill.

Augustus B. Romig, A.B., B.D.; Teacher at Nazareth Hall; Missionary at present in St. Thomas, Danish West Indies; Member of the Provincial Board, Eastern Province, West Indies.

James M. Beck, A.B., LL.D.; (Finished Classical Course, 1880) Lawyer; United States District Attorney, Philadelphia, Pa.; Assistant Attorney-General of the United States; at present member of the law firm of Shearman & Sterling, New York City, N. Y.

*Rufus N. Bishop (1881) Missionary in Jamaica, British West Indies; deceased, August 13, 1888.

Charles D. Andreas.

Twenty-eighth Class. 1878—1884.

PROFS. THE RT. REV. EDMUND DE SCHWEINITZ, S.T.D., THE REV. EDWIN G. KLOSE, THE REV. CLEMENT L. REINKE, THE REV. AUGUSTUS SCHULTZE, AND THE REV. MAXIMILIAN E. GRUNERT.

Otis E. Reidenbach, A.B., B.D., M.A.; Teacher, N. H.; Moravian Minister, at present in Lake Mills, Wisconsin.

Charles A. Haehnle, A.B., B.D.; Minister; Editor of *The Moravian;* at present with the Bethlehem Steel Company, South Bethlehem, Pa.

Edwin H. Clewell, (1878) Engaged in Business, Nazareth, Pa.

*James Leibert, A.B., B.D.; Teacher, N. H., and in the Scranton Correspondence School; deceased, July 4, 1895.

William Hamilton, (Finished Classical Course, 1882) A.B., Ph.D.; Bureau of Education, Washington, D. C.

*Emil A. de Schweinitz, (1881) A.M., Ph.D.; Professor and Chemist, Washington, D. C.; Dean of Medical College, Columbian University, Washington, D. C.; deceased, February 15, 1904.

Henry J. Ward, A.B., Missionary in the West Indies; left the service,

William H. Weinland, A.B., B.D.; Missionary in Alaska; at present Missionary among the Indians in Southern California.

Paul de Schweinitz, A.B., B.D., D.D.; Teacher, N. H.; Minister; Member of Provincial Board of Northern Province of Moravian Church in America.

John Henry Kilbuck, A.B., B.D.; Missionary in Alaska; at present in Government service in Alaska.

George R. Israel, A.B., B.D.; Minister; at present in the service of the Presbyterian Church, Brooklyn, N. Y.

*Clarence E. Eberman, A.B., B.D.; Minister; Field Secretary of Christian Endeavor Society; deceased, April 12, 1903.

*Frederick W. Detterer, B.D., M.A.; Minister; Secretary of Publications; Professor; deceased, June, 1893; v. List of Professors, Appendix B.

Twenty-ninth Class. 1880—1886.

PROFS. THE RT. REV. EDMUND DE SCHWEINITZ, S.T.D., THE REV. E. G. KLOSE, THE REV. AUGUSTUS SCHULTZE, THE REV. MAXIMILIAN GRUNERT, THE REV. C. C. LANIUS, THE REV. A. L. OERTER, PROF. H. A. JACOBSON, AND THE REV. J. TAYLOR HAMILTON.

John Greenfield, A.B., B.D.; Minister; at present Pastor at Nazareth, Pa.

Frederick H. Oehler, A.B., B.D.; Minister; at present in the service of the Presbyterian Church.

William H. Pearson, A.B., B.D.; Teacher; Stenographer in New York; at present in retirement.

Maurice F. Oerter, A.B., B.D.; Minister; at present stationed at Riverside, N. J.

Charles A. Luckenbach, (1881) Engaged in Business, Los Angeles, Cal.

James H. Jacobson (1881).

Horace Luckenbach, (1881) Miller, Bethlehem, Pa.

Thirtieth Class. 1882—1888.

PROFS. THE RT. REV. EDMUND DE SCHWEINITZ, S.T.D., THE REV. E. G. KLOSE, THE REV. AUGUSTUS SCHULTZE, THE REV. MAXIMILIAN E. GRUNERT, THE REV. C. C. LANIUS, THE REV. A. L. OERTER, PROF. H. A. JACOBSON, AND THE REV. J. TAYLOR HAMILTON.

Paul M. Greider, A.B., B.D.; Minister; at present stationed in Brooklyn, N. Y.

Ernest S. Hagen, A.B., B.D.; Minister; at present stationed in Lititz, Pa.

Edwin J. Reinke, A.B., B.D.; Minister; at present in the service of the Presbyterian Church.

Albert P. Haupert, A.B., B.D.; Minister; Professor in the Moravian College and Theological Seminary; at present Pastor at Green Bay, West Side, Wisconsin; v. List of Professors, Appendix B.

Samuel Groenfeldt, A.B., B.D.; Minister; at present Traveling Evangelist of the Northern Province of the Moravian Church in America.

*Emmanuel Praeger, (1883) Druggist; deceased ——.

Manuel E. Kemper, (entered 1886, left 1887) Minister; at present Assistant Pastor at Bethlehem, Pa.

Albert Laabs, (entered 1884, left 1885) Minister; dismissed from service.

Thirty-first Class. 1884—1890.

PROFS. THE RT. REV. EDMUND DE SCHWEINITZ, S.T.D., THE REV. E. G. KLOSE, THE REV. AUGUSTUS SCHULTZE, THE REV. A. L. OERTER, PROF. H. A. JACOBSON, THE REV. J. TAYLOR HAMILTON.

Augustus P. Westphal, B.D., Missionary in Jamaica, B. W. I.; Bishop of the Church; Member of Provincial Board of the Western Province of the West Indies.

Adam Zimmerman, D.D., Minister; Teacher; at present in the service of the Reformed Church in Ohio.

Allen E. Abel, A.B., B.D.; Minister; at present stationed at Emmaus, Lehigh Co., Pa.

Henry J. Hartman, A.B., B.D.; Minister; at present with the Bethlehem Steel Company, Bethlehem, Pa.

Charles T. Leinbach, A.B., B.D., Teacher; at present retired from active service.

John S. Romig, A.B., B.D.; Minister; Editor of *The Little Missionary;* at present stationed at Great Kills, Staten Island, N. Y.

Christian Weber, A.B., B.D.; Minister; at present stationed at York, Pa.

Robert S. Weinland, A.B., B.D.; Minister; at present in the service of the Presbyterian Church.

Frederick W. Wantzell, B.D., Minister; at present stationed in Egg Harbor City, N. J.

Karl A. Mueller, (1888-90) Minister; President of the Fourth District Executive Board; Bishop of the Church.

Charles Reuckwied (1885).

William Allen, (1888-90) Minister; Missionary at present in St. Kitts, British West Indies.

Thirty-second Class. 1886—1892.

PROFS. THE REV. AUGUSTUS SCHULTZE, THE REV. J. TAYLOR HAMILTON, PROF. H. A. JACOBSON, THE REV. C. B. SHULTZ, THE REV. F. W. DETTERER.

Charles D. Kreider, (1886-89) A.B., B.D.; Teacher at N. H.; Instructor at the Moravian College and Theological Seminary; Principal of Linden Hall Seminary for Young Ladies, Lititz, Pa.

Frank E. Raub, A.B., B.D.; Minister of the Third Moravian Church, Philadelphia, Pa.

*John Erickson, A.B., B.D.; Minister; Entered the Presbyterian Church in Wisconsin; deceased, 1908.

D. Cornelius Meinert, B.D.; Minister; at present stationed at Hope, Indiana.

Robert E. Clewell, A.B., B.D.; Minister; Journalist; at present Pastor at Uhrichsville, Ohio.

Clement Hoyler, A.B., B.D.; Minister; President of the Fifth District Board; at present stationed at Dundurn, Saskatchewan, Canada; Bishop of the Church.

Arthur D. Thaeler, A.B., B.D.; Minister; Pastor of the congregation at Bethlehem, Pa.

Clarence E. Romig, A.B., B.D.; Minister; at present Director of the Buxton Grove Moravian College and Theological Seminary for Natives, in Antigua, British West Indies.

*Edward J. Baugh, (1887) deceased, February 9, 1888.

*Otto F. Detterer, (1887) Bookbinder; deceased, September, 1897.

Paul E. Beck, (1889) Professor of Music and Organist, Lititz, Lancaster Co., Pa.

George M. Shultz, (1887-90, 93-94) B.D.; Teacher at N. H.; Minister, at present stationed at West Salem, Ill.

Louis R. Levering, (1890) Teacher at N. H.; at present in the service of the Episcopal Church as Principal of a Boys' School, Faribault, Minn.

Reinhold E. Ottow, B.D., Minister; retired 1902; Farmer.

Jacob Helder, (1888) Teacher, in Ohio.

J. Erich Herrman (1891-92) Minister; at present in retirement at Niesky, Silesia, Germany.

Thirty-third Class. 1888—1894.

PROFS. THE REV. A. SCHULTZE, THE REV. J. TAYLOR HAMILTON, THE REV. C. B. SHULTZ, PROF. H. A. JACOBSON, THE REV. F. W. DETTERER, THE REV. A. L. OERTER, AND THE REV. JESSE BLICKENSDERFER.

Samuel H. Gapp, A.B., B.D., M.A.; Minister; Editor of *The Moravian*; at present Professor in the Moravian College and Theological Seminary; v. List of Professors, Appendix B.

Edward F. Helmich, (left 1892; finished Correspondence Course, 1898) B.D.; Minister; at present stationed at Canaan, North Dakota.

Edwin J. Jobst, (1888) Baker.

William F. Bade, A.B., B.D., Ph.D.; Minister; Professor; at present Professor of Oriental Languages in the Pacific Theological Seminary, Berkeley, Cal.; v. List of Professors, Appendix B.

Frederick R. Nitzschke, A.B., B.D.; Minister; at present stationed in Elizabeth, N. J.

Henry Richter, A.B., B.D.; Minister; at present stationed in Unionville, Michigan.

William A. R. Schultze, (Finished Classical Course in 1892) A.B., M.A.; Teacher at N. H.; Lawyer in Philadelphia.

Joseph E. Weinland, A.B., B.D.; Minister; at present stationed in Sharon, Ohio.

Edmund Flath, (1889) Minister in the Presbyterian Church; organ manufacturer.

Edward S. Crosland, (1890-92) Minister; at present Pastor of Calvary Church, Winston-Salem, N. C.

Charles N. Sperling, (1891-94) Minister; at present Pastor of the Fifth Moravian Church, Philadelphia, Pa.

*George Meinicke, deceased, January 21, 1895.

Samuel Allen (1890-94) B.D.; Minister; Missionary at present in Jamaica, British West Indies.

*Karl August Schlegel (1892-94) Minister, Lutheran Church, St. James, Minn.; deceased, February 11, 1908.

Thirty-fourth Class. 1890—1896.

PROFS. THE REV. AUGUSTUS SCHULTZE, D.D., THE REV. J. TAYLOR HAMILTON, PROF. H. A. JACOBSON, THE REV. F. W. DETTERER, THE REV. ALBERT L. OERTER, AND THE REV. JESSE BLICKENSDERFER.

Augustus F. Ploetz, A.B., B.D.; Minister; at present in the service of the Presbyterian Church, Nebraska.

Leon G. Luckenbach, A.B., B.D.; Minister; at present stationed at Friedland, N. C.

David Hayes Keech, A.B., B.D.; Minister at Coopersburg, Pa.; at present Agent of Scranton Casualty Insurance Co., Allentown, Pa.

Theodore Weingarth, A.B., B.D.; Minister; at present in temporary retirement.

John S. Wenger, A.B., (1894) Farmer and Dairyman, Tuscarawas, O.

Eugene Young, (1891) Engaged in Business in Chaska, Minn.

*Daniel H. Walter, (1893) deceased, 1894.

William N. Schwarze, A.B., B.D., M.A.; Minister; Professor in Moravian College and Theological Seminary; Provincial Archivist; at present Resident Professor; v. List of Professors, Appendix B.

*James Delbert Kaler, (1891) deceased, March 6, 1894, in Hospital, Philadelphia, Pa.

John Franklin Kaiser, A.B., B.D., M.A.; Minister; at present located in Grace Hill, Iowa.

William H. Fluck, A.B., B.D., M.A.; Minister; Missionary on the Moskito Coast, Central America; at present pastor of the Second Moravian Church, York, Pa.

Otto E. Heise, A.B., B.D.; Minister; at present stationed in Green Bay, East Side, Wisconsin.

*Eugene P. Winkler, (1891) Baker, Winston-Salem, N. C.; deceased, 1895.

Samuel H. Rock, (1892-96) Missionary in Alaska.

David J. Wooseley, (1893-96) B.D., Missionary among the Indians in Southern California, Valley Centre, San Diego County, Cal.

Hugo C. Hark, (1893-94) A.B., D.D.S., Dentist, Bethlehem, Pa.

Howard E. Rondthaeler, (1894-96) Ph.B., B.D., M.A.; Minister; Resident Professor of the Moravian College and Theological Seminary; at present President of Salem Female Academy, Winston-Salem, N. C.; v. List of Professors, Appendix B.

Alfred Rymell, (1894-96) Patternmaker, Cleveland, Ohio.

Herman B. Joorman, (1894) Journalist, Philadelphia, Pa.

Thirty-fifth Class. 1892—1898.

PROFS. THE REV. AUGUSTUS SCHULTZE, D.D., THE REV. J. TAYLOR HAMILTON, PROF. H. A. JACOBSON, A.M., THE REV. A. L. OERTER, AND THE REV. JESSE BLICKENSDERFER.

C. Arthur Meilicke, (1890-91, 92-98) A.B., B.D.; Minister; at present stationed at Grand Rapids, Wisconsin.

Samuel C. Albright, A.B., B.D.; Minister; at present stationed at Coopersburg, Lehigh County, Pa.

Charles A. Cope, A.B., B.D.; Minister; Carpenter and Builder at Riverside, N. J.

Louis A. Huebener, A.B., B.D.; Minister; at present engaged in business, Lititz, Pa.

Arthur C. Delbo, A.B., B.D.; Missionary among the Indians of Southern California, at Thermal, Riverside County, Cal.

Francis C. Huber, A.B., B.D.; Teacher at N. H.; Entered the service of the Episcopal Church; at present in retirement.

William J. Leibert, (1894) Y. M. C. A. Secretary; Farmer.

Paul S. Meinert, A.B., B.D., M.A.; Minister; at present stationed at Palmyra, N. J.

Julius H. Moerhke, (1894) Farmer, Lake Mills, Wisconsin.

Samuel E. Moser, (1892) Printer, Bethlehem, Pa.

Paul T. Shultz, A.B., B.D.; Teacher at N. H.; Missionary, Antigua, B. W. I.

William F. Schultze, A.B., B.D.; Farmer.

Ferdinand Stark, (1894) Letter Carrier, Tompkinsville, Staten Island, N. Y.

Henry E. Trachte, (1893) Piano business, Lake Mills, Wis.

Joseph H. Romig, (1893) M.D., Medical Missionary in Alaska; at present United States District School Superintendent, Alaska.

George A. Smith, (1893) Telegraph operator in Iowa.

F. William Stengel, A.B., B.D.; Minister; at present Assistant Pastor of the Congregation at Bethlehem, Pa.

Benjamin K. Helmich, (1893) Missionary, Alaska; in retirement, Unionville, Mich.

Joseph Weinlick, B.D., Missionary in Alaska; at present Pastor of the congregation at Bethesda, Minn.

*Charles H. Knight, A.B., Minister in the service of the Reformed Church; deceased, February 5, 1901.

Peter Olsen (1898).

Ancil Vroom, (1895) Engaged in business in Staten Island, N. Y.

William E. Spaugh, A.B., B.D.; Minister in the Southern Province; patternmaker.

H. Horace Hacker, (1896-98) B.D., Teacher at Nazareth Hall.

*Ursinus W. Yearick, (1897) Minister in the Reformed Church; deceased, August, 1899.

Gerhard R. Francke, (1895-98) B.D., Minister; at present stationed in Watertown, Wisconsin.

*Ernest L. Weber, (1897-98) Missionary in Alaska; deceased,

Thirty-sixth Class. 1894—1900.

PROFS. THE REV. AUGUSTUS SCHULTZE, D.D., THE REV. J. TAYLOR HAMILTON, D.D.
THE REV. H. A. JACOBSON, A.M., THE REV. JESSE BLICKENSDERFER,
THE REV. WILLIAM F. BADE.

Conrad E. Hermstaedt, A.B., B.D.; Minister; Pastor at present of the Second Moravian Church, New York City, N. Y.

Robert H. Brennecke, Jr., A.B., B.D.; Teacher at Linden Hall Seminary, Lititz, Pa.; Minister, at present in Utica, N. Y.

J. Kenneth Pfohl, A.B., B.D.; Principal of Clemmons School, Clemmons, N. C.; Minister; at present pastor of Home Church, Winston-Salem, N. C.

William C. Schattschneider, A.B., B.D.; Minister; at present stationed at Goshen, North Dakota.

Eugene A. Heim, A.B., B.D.; Entered the service of the Episcopal Church; at present in Laporte, Sullivan Co., Pa.

George J. Crist, A.B., B.D.; Minister; entered the service of the Presbyterian Church.

Charles D. Crouch, A.B., B.D.; Minister, in the service of the Southern Province; Farmer.

Theodore Reinke, A.B., B.D., Minister; Missionary on the Moskito Coast, Central America.

Frank Zuhr, (1896) Engaged in Business, New York City, N. Y.

James R. Dalling, (1896-1900) Minister; In Claims Department of Lehigh Valley Railroad, Philadelphia, Pa.

Joshua C. Moore, (1896-1900) B.D., Missionary in Demarara, South America; dismissed from service.

Victor G. Flinn, (1897-1900) B.D., Minister; at present Pastor of the Third Moravian Church, New York City, N. Y.

David Walter Morton, (1898-1900) Entered the service of the Methodist Church.

Thirty-seventh Class. 1896—1902.

PROFS. THE REV. AUGUSTUS SCHULTZE, D.D., L.H.D., THE REV. J. TAYLOR HAMILTON, D.D., THE REV. H. A. JACOBSON, A.M., THE REV. JESSE BLICKENSDERFER, THE REV. WILLIAM F. BADE, PH.D., INSTRUCTOR CHARLES D. KREIDER.

*Orville Lloyd Burger, (1896-97) deceased, 1898.

Adolph John Bush, (1896-97) Engaged in Business in Unionville, Mich.

Rudolph J. Grabow, A.B., B.D.; Minister; at present stationed at Aurelia, Ward Co., N. D.

Frank M. Fry, A.B., B.D.; Teacher, N. H.; Mechanic, Denver, Colo.

Paul E. Gross, A.B., B.D.; Teacher in the Bethlehem Parochial School; Principal of a school in California.

George A. Heidenreich, A.B., B.D.; Minister; at present stationed at Zoar, Carver Co., Minn.

Laurence C. Heine, (Finished Classical Course in 1900) A.B., Teacher, N. H.; Manufacturer of Druggists' and Physicians' Supplies.

David C. Helmich, (1896-1901) A.B., Minister, at present stationed at Bethel, North Dakota.

Robert Huebener, A.B., B.D.; Minister; at present stationed at Graceham, Md.

Charles L. Kern, (1895-97) Salesman.

Albert A. Madsen, A.B., B.D., Ph.D.; Pastor of a Congregational Church in Massachusetts; Professor in Cleveland, Ohio.

Wilfred R. Memmert, A.B., B.D.; Minister in the service of the Methodist Church.

Frederick L. Schultze, (Finished Classical Course in 1900) A.B., Machinist, at present in Philadelphia.

Arthur E. Schwarze, A.B., B.D.; Minister; at present stationed in Chaska, Carver Co., Minn.

Harry E. Stocker, A.B., B.D.; Minister; at present stationed in West Salem, Ill.

Emil Suemper, A.B., B.D.; Minister; at present stationed at Heimthal and Edmonton, Alberta, Canada.

Royal W. Weiler, (1896-1900) Teacher.

Clinton F. Zerweck, (1897-1898) Instructor in Newark Academy, Newark, N. J.

Frank H. J. Zeller, (1900-02) Minister; at present stationed at Freedom, Wisconsin.

Thirty-eighth Class. 1898—1904.

PROFS. THE REV. AUGUSTUS SCHULTZE, D.D., L.H.D., THE REV. J. TAYLOR HAMILTON, D.D., THE REV. HENRY A. JACOBSON, A.M., THE REV. W. F. BADE, PH.D., THE REV. ALBERT HAUPERT, THE REV. H. E. RONDTHALER, THE REV. W. N. SCHWARZE, SPECIAL LECTURER, THE REV. A. D. THAELER.

C. Richard Meinert, A.B., B.D.; Minister; at present in charge of Hector and Elim, Minn.

Charles A. Albrecht, A.B., B.D., Minister; at present stationed at Bruederheim, Alberta, Canada.

Richard L. Williams, A.B., B.D.; Minister; at present in the service of the Presbyterian Church at Newport, Pa.

Charles H. Wenhold, A.B., B.D.; Minister; at present stationed at Greensboro, N. C.

Harry G. Miksch, A.B. B.D.; Minister; at present stationed at Fry's Valley, Ohio.

Ernest J. Caffrey (1898-1900).

Charles R. Keenest, (1898-1900) Machinist, Bethlehem, Pa.

Milton Cooper Laros, (Finished Classical Course, 1902) A.B., Insurance Agent, Allentown, Pa.

Edward T. Kingkinger, (1898-1900), Engaged in Business.

William E. Smyth, (1899-1902) A.B., Farmer, Denver, Colorado.

Lewis G. Bishop, (1899-1900) Studied at Lehigh University, Electrical Engineer in Seattle, Washington.

Henry Herman Heise, (1898-1901) Engaged in Business, Green Bay, Wisconsin; studied at Moody Institute, Chicago, Ill.

Thirty-ninth Class. 1900-1906.

PROFS. THE REV. A. SCHULTZE, D.D., L.H.D., THE REV. J. TAYLOR HAMILTON, D.D., THE REV. H. A. JACOBSON, A.M., THE REV. WILLIAM F. BADE, PH.D., THE REV. ALBERT HAUPERT, THE REV. H. E. RONDTHALER, THE REV. W. N. SCHWARZE, M.A., THE REV. S. H. GAPP, SPECIAL LECTURER THE REV. A. D. THAELER.

Charles H. Rominger, (1899-1906) A.B., B.D., M.A.; Teacher, N. H.; at present Teacher in the Moravian Parochial School, Bethlehem, Pa.

Edward C. Stempel, B.D., Minister; at present Assistant Pastor of the Home Church, Winston-Salem, N. C.

Arthur R. Shultz, A.B., B.D.; Minister; at present stationed at Strathcona, Alberta, Canada.

Oscar L. Sieg, (1900-01) Farmer, Hopedale, Pa.

Walter V. Moses, A.B., B.D.; Minister; at present Professor in the Moravian College and Theological Seminary; v. List of Professors, Appendix B.

Gerhard C. Brennecke, A.B., B.D.; At present taking medical course for Medical Missionary Service.

J. Walter Gapp, A.B., B.D.; Minister; at present temporarily employed in Green Bay, Wis.

Harry N. Pfeiffer, (1900) Minister in the Congregational Church.

Walter C. Shields, (Finished Classical Course, 1904) A.B.; in Bureau of Education, Alaska Division, at present stationed in Nome, Alaska.

Edwin J. Heath, A.B., B.D., Missionary; at present Superintendent of the Moravian Mission in Trinidad, British West Indies.

Arthur E. Francke, (1901-1906) B.D., Minister; at present stationed at Hopedale, Pa.

Theodore W. Peper, (1901-1906) Minister; Vicar, Herzogwald, Post Hof, Moravia.

Fortieth Class. 1901-1907.

PROFS. THE REV. AUGUSTUS SCHULTZE, D.D., L.H.D., THE REV. J. TAYLOR HAMILTON, D.D., THE REV. HENRY A. JACOBSON, A.M., THE REV. WILLIAM F. BADE, PH.D., THE REV. G. A. SCHWEDES, PROF. A. G. RAU, M.S., SUPT. OF THE BETHLEHEM PAROCHIAL SCHOOL, THE REV. ALBERT HAUPERT, THE REV. H. E. RONDTHALER, THE REV. W. N. SCHWARZE, M.A., THE REV. S. H. GAPP; SPECIAL LECTURER, THE REV. A. D. THAELER.

Reinhold H. Yaeck, (1900-05) A.B., Insurance Agent, Milwaukee, Wisconsin; Teacher.

Edgar A. Holton, (1901-05) A.B., Minister; at present stationed at Friedberg, N. C.

Theodore F. Moench, (1901-03) Student, University of Pennsylvania; Journalist; at present Head of the Department of English, Asheville School, N. C.

Herbert B. Johnson, A.B., B.D.; Minister; at present stationed in Grand Rapids, Wisconsin.

Frank B. Smoyer, (1901-03), Student at Yale; Lawyer, Bethlehem, (West Side,) Pa.

J. Herbert Cruickshank, A.B., B.D.; Missionary in South Africa.

Clarence E. Clewell, (1901-05) Studied Electrical Engineering at Lehigh University; Instructor, Lehigh University, South Bethlehem, Pa.; at present with the Westinghouse Co., Pittsburg, Pa.

Forty-first Class. 1902—1908.

PROFS. THE REV. AUGUSTUS SCHULTZE, D.D., L.H.D., THE REV. J. TAYLOR HAMILTON, D.D., THE REV. H. A. JACOBSON, A.M., THE REV. ALBERT HAUPERT, THE REV. H. E. RONDTHALER, M.A., THE REV. W. N. SCHWARZE, M.A., THE REV. S. H. GAPP, M.A., SPECIAL LECTURER THE REV. A. D. THAELER; INSTRUCTOR, C. E. CLEWELL.

Theodore H. Albert, (1902-03) Farmer in North Dakota.

Paul C. Jahnke, (1902-06) Bookkeeper in Salem Female Academy, Winston-Salem, N. C.

*Frederick A. Kemkes, (1902-04) Deceased, May, 1905.

Robert H. Kreitlow (1902-07) A.B., Minister; stationed at present at Hebron, Minn.

William C. Krebs, (1902-1907) A.B., Minister; stationed at present at London, Wisconsin.

George M. Runner, (1902-08) A.B., B.D.; Minister, in charge of congregations in and about Oakland, Mo.

Raymond F. Sheets, (1902-04) Book Agent; Farmer.

Robert E. Shafer, (1902-07) A.B., Teacher at N. H.

Harry P. Foged, (1902-03) Farmer in South Dakota.

Karl de Schweinitz, (1903-06) A.B., Continued study at University of Pennsylvania; Journalist; at present with *The Saturday Evening Post*, Philadelphia, Pa.

P. Edmund Schwarze, (1903-06) Minister; pastor at Tabor and Alice, North Dakota; at present continuing his studies.

Frederick A. Fogel, (1903-04) Manufacturer of Furniture, Winston-Salem, N. C.

Christian H. Gaupp, (1903-04) Engaged in Business in Atlantic City.

Theodore R. Wolle, (1903-04) Engaged in Business in Lititz, Pa.; Engraver.

Richard J. Curnow, (1904-06) B.D., Studied Theology at Auburn; Presbyterian Minister at Plains, near Wilkes-Barre, Pa.

Arthur M. Ellis, (1905-08) Assistant Pastor at Hopedale and neighboring congregations.

Carleton White, (1906-08) Minister, in the Southern Province; at present stationed at Mayodan, N. C.

Forty-second Class. 1904—1910.

PROFS. THE REV. AUGUSTUS SCHULTZE, D.D., L.H.D., THE REV. H. E. RONDTHALER, M.A., THE REV. ALBERT HAUPERT, THE REV. W. N. SCHWARZE, M.A., THE REV. S. H. GAPP, M.A., A. G. RAU, M.S., SPECIAL LECTURER THE REV. A. D. THAELER; INSTRUCTOR, C. E. CLEWELL.

G. Frederick Bahnson, (1904-06) Studying Mechanical Engineering at Lehigh University, South Bethlehem, Pa.

Julius Stockmann, (1904-07) Farmer, Heimthal, Alberta, Canada.

Arthur F. Butzin, (1906-10) A.B., Preparing for Missionary Service in Alaska.

William D. Sturgis, (1904-06) Engaged in Business.

Harold A. Laros, (1904-05) Organist.

Charles J. Bornman, (1904-10) A.B., Candidate for the Ministry.

John H. Clewell, (1904-08) Studied Chemistry at Lehigh University.

Charles R. Lichte, (1905-10) A.B., Since 1907, Minister in the Evangelical Church; at present stationed in Bethlehem, Pa.

Wadsworth Doster, (Finished Classical Course, 1908) A.B., Studied at Yale; at present studying Law at the University of Pennsylvania.

Ernst F. Detterer, (Finished Classical Course, 1908) A.B., Engaged in Business; at present Teacher at Nazareth Hall.

Theodore R. Shields, (Finished Classical Course, 1908) A.B., Teacher in Clemmons School, Clemmons, N. C.; at present Teacher in Boys' School, Salem, N. C.

Forty-third Class. 1905—1911.

PROFS. THE REV. AUGUSTUS SCHULTZE, D.D., L.H.D., THE REV. H. E. RONDTHALER, M.A., THE REV. W. N. SCHWARZE, M.A., THE REV. S. H. GAPP, M.A., A. G. RAU, M.S., THE REV. WALTER V. MOSES, SPECIAL LECTURER THE REV. A. D. THAELER; INSTRUCTOR, C. E. CLEWELL.

Herbert T. Petterson, (1905-06) Student at Carlton College, Northfield, Minn.

Walter E. Beisiegel, A.B.

Alfred de G. Vogler, A.B.

Archie I. Mann, A.B.

Ewald R. Buchholz, (1905-07) Farmer, North Dakota.

Roland Bahnson, A.B.

I. Richard Mewaldt, A.B.

Edmund de S. Brunner, A.B.

Charles A. Rebstock, A.B., Organist at Nazareth, Pa.

Arthur B. Hamilton, A.B., Teacher at Nazareth Hall.

Edwin C. Ernst (1906).

Forty-fourth Class. 1906—1912.

PROFS. THE REV. AUGUSTUS SCHULTZE, D.D., L.H.D., THE REV. H. E. RONDTHALER, M.A., THE REV. W. N. SCHWARZE, M.A., THE REV. S. H. GAPP, M.A., A. G. RAU, M.S., THE REV. W. V. MOSES, SPECIAL LECTURER THE REV. A. D. THAELER; INSTRUCTOR, C. E. CLEWELL.

Julius Prochnau.
Ernest Drebert.
Ferdinand Drebert.
Reinhold Riemer.
Albert Harke.
J. Francis Hagen.
J. Ferry Garber, (1906-08) Engaged in Business at Lititz, Pa.
Rufus F. Bishop.
William J. Hall, (1906-07) Studying Mechanical Engineering at Richmond, Va.
Mark J. Andrews.
Clarence H. Rank (Entered and left 1906).
T. Arthur Shields (Left temporarily 1907).
Irwin E. Deer.
Milton Bissey (1907).
Rudolph R. Krebs.
Roy C. Edwards (1907).
Warren S. Shelly (1907).
Charles A. Gutensohn.
Taylor M. Van Vleck.
Alexis Doster, (Left 1908 to enter State University).
Harry G. Conlin (Left 1908 to enter Business College in South Bethlehem, Pa.).
Carl D. Kester (Left 1908 to enter Lehigh University).
Joseph H. Smyth.
Clarence E. Rominger (Entered Lehigh University.).
Theophil H. Mueller (Etered 1908).

Forty-fifth Class. 1908—1914.

Charles R. Fogle.
William H. Bollin.
Reginald F. Clewell (Entered Lehigh University, 1909).
Christian A. Heise.
Robert A. McCuiston.
Veator D. Mendenhall.
John C. Moore.
William R. Scheel.
Robert Stansfield.
Walter J. Wesenberg.
Howard Hoffman.
Irvin Oneson (1908).

George A. Scholze (Left 1909, engaged in Foreign Mission Service, Moskito Coast, Central America.).
Joseph O. White, Jr. (1909)
Kenneth Hamilton (Entered 1909).
C. Conrad Shimer (Entered 1909).
George J. Laubach (Entered 1909).

Forty-sixth Class. 1909—1915.

Eugene L. Michel.
Vaclav Vancura.
J. George Bruner.
Herbert Kant.
Nathaniel J. Mewaldt.
Edgar R. Beidelmann.
Joseph Bennett.
G. Raymond Schmich.
George Allen Chandler.
Edward H. Swavely.
Louis Thornberg.
John D. Snyder.
Paul Gerhard Trachte.
Loyd Jones.
Ralph Washington Shoaf.

APPENDIX E.

Moravian College Fund.

1825,		Godfrey Haga	$ 20,000 00
1859,	May	Provincial Endowment	20,000 00
1860,	May	Salem Female Academy	1,000 00
1864,	Apr.	Accrued Interest	931 76
1865,	Nov.	Estate Maria Kendrik	92 50
1867,	June	Peter Wolle	20 00
	July	Philadelphia I	100 00
	Oct.	S. Shafter	10 00
1868,	May	Fry's Valley, O.	2 74
	Aug.	Estate Fredericka Hueffel	300 00
	Oct.	Brooklyn, N. Y.	19 22
	Nov.	F. Wilhelm	100 00
1869,	Feb.	Newark, N. J., per Guenther	23 00
	Mar.	Lebanon, Pa.	15 52
		Anonymous	2 00
	Apr.	R. W. Leibert	50 00
1870,	Aug.	Freedom, Wis.	2 56
	Nov.	Riverside, N. J.	2 00
		Bethlehem, Pa.	100 00
		Lititz, Pa.	45 00
		W. Malin	10 00
1872,	Apr.	M. D.	15 00
	Dec.	A. Wolle	500 00
1873,	Dec.	Anonymous	200 00
		F. and E. Wolle and Amelia Wolle	1,420 00
		Mrs. Groves, H. A. Weiss, J. H. Weiss	200 00
1874,	Mar.	E. H.	10 00
	June	Sundry Persons	20 00
	Aug.	C. V. MacManus	10 00
	Dec.	Francis Wolle	500 00
1875,	June	Sundry Sisters	15 00
	Aug.	G. Malin	15 00
	Oct.	Thomas Sparks	950 00
	Nov.	A. C. Borhek	50 00
		M. A. Stinnecke Bequest	1,000 00
1876,	Sept.	Sundry Sisters	10 00
1877,	Mar.	Mrs. Beck	20 00
	Oct.	(?)	66 00
1880,	Nov.	C. V. MacManus	45 00
1883,	Aug.	H. B. Luckenbach and John Lerch	300 00

1885,	Nov.	Estate Eliza Richardson	27,600 00
	Dec.	Estate Samuel Riegel	5,000 00
1886,	Mar.	Estate H. A. Shultz	800 00
	May	Miss C. Luckenbach	100 00
1887,	Feb.	A Layman	50 00
		Ευμενεστο	100 00
	Apr.	Estate Mrs. Jewett	897 50
1888,	Aug.	Estate Jos. Albright	2,000 00
1890,	Apr.	Estate Albert Eberman	25,000 00
1891,	Dec.	Estate Caroline Roepper	25 00
1892,	May	Jacob Blickensderfer	1,000 00
	Aug.	Estate Fanny Eggert	1,000 00
	Dec.	Estate E. O. Smith	2,000 00
1893,	Apr.	Mrs. Francis Wolle	500 00
		Estate Mrs. Tank	1,000 00
	Dec.	Anonymous	10 00
1895,	Aug.	Gampel (?)	100 00
1897,	June	Busy Workers	50 00
	Nov.	M.	5 00
1898,	June	Estate Levin Miksch	500 00
1899,	June	Donation	25 00
	Dec.	Geo. K. Reed	2,000 00
	Dec.	Ambrose Rauch *	1,000 00
1900,	Dec.	Emil J. Bishop	100 00
1901,	July	Fred Lothhammer	250 00
	Aug.	Estate Elizabeth Krause Schwarze	1,000 00
1902,	July	Donation	10 00
1903,	Jan.	Estate Jacob and Henrietta Siegmund	150 00
	Feb.	Donations	50 00
	Dec.	Archibald Johnston	300 00
1904,	Feb.	Estate G. A. Kern	2,000 00
1905,	June	P. de S.	5 20
	Aug.	Estate C. Helwig	50 00
	Sept.	Estate Mrs. Henry Gerdsen	50 00
1906,	May	R. H. Brennecke, Sr.	100 00
			$123,000 00

*This should perhaps be transferred to the "Special Endowments."

PAUL DE SCHWEINITZ, *Treasurer.*

Bethlehem, Pa., August 24, 1907.

ADDED DURING AND SINCE THE CENTENNIAL.

1907,	Sept.	Alfred de Groot	500 00
		C. F. Leinbach	5 00
	Oct.	C. V. MacManus	100 00
	Dec.	Heinrich Hohmann	350 00
1908,	Apr.	A. J. Johnston	100 00

	July	C. A. and C. T. Zoebisch	500 00
1909,	Apr.	Gilbert Bishop	500 00
		Emil J. Bishop	100 00
1909,	Dec.	Christine Lund	50 00
1909,	Dec.	Chas. D. Kreider (Sale of Photos)	2 00
			$125,207 00

Special Endowments.

1870,	Jan.	*John Jordan Theological Library Fund,* for purchase of books, $1,500.00; interest, $100.00		$ 1,600 00
1889,	Feb.	*Wm. Man Students' Aid Fund,* $4,000.00; loss on mortgage, $900.00		3,100 00
1888		Contributions for erection of *New Buildings*		*41,795 80
to		For *Furnishing* of same		*4,633 20
1893		*Helen Stadiger Borhek Memorial Chapel,* estimated		*13,000 00
		Repair Fund for same, $1,000.00; interest, $200.00, from Mr. and Mrs. A. C. Borhek		1,200 00
1893,	June	*John Beck Oratorical Fund,* from James M. Beck		500 00
1898,	Sept.	*German Language Fund,* from Erich Herrmann		60 00
1900		*Library Building Fund.*		
to		R. H. Brennecke	$ 350 00	
1907		Simon Rau	1000 00	
		Charles Leinbach	250 00	
		Frank C. Stout	200 00	
		Wm. E. Smyth	10 00	
		Accrued Interest	390 00	
				2,200 00
1905,		*Athletic Field*	$4500 00	
		Grading	800 00	
			$5300 00	
		All donated except	1200 00	
				4,100 00

Booked at $3,000.00.

1905,	Apr.	*John David Bishop Fund,* from Harrison C. Desh..	1,000 00
1906,	Dec.	*Andrew A. Luckenbach Fund,* income not yet available	5,000 00
1907,	July	*Harvey Memorial Library,* from C. Harvey.....	25,000 00
		Library Endowment, not yet available, estimated eventually at $15,000.00.	
			$103,189 00

PAUL DE SCHWEINITZ, *Treasurer.*

Bethlehem, Pa., August 24, 1907.

*These buildings booked at $60,000.00; actual cost over $73,000.00.

ADDED DURING AND SINCE THE CENTENNIAL.

		Athletic Field.		
1908,	Nov.	Donated		$ 1,200 00
		German Language Fund.		
1908,	Jan.	F. A. Gerstner	$ 200 00	
		Cash	5 00	
				205 00
		Greek Prize Fund.		
1907 & 1908		A. Schultze		200 00
		Library Endowment.		
1907-1909		(To be funded.) Sundry Donors		2,000 00
				$ 3,605 00

Endowment Fund	$125,207 00
Special Endowments	106,794 00
Grand Total of Donations	$232,001 00

In addition the Annual Contributions and Special Donations not entered on the Ledger.

PAUL DE SCHWEINITZ, *Treasurer.*

January 7, 1910.

GTU Library
3 2400 00333 2578

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1909

Moravian historical society
Transactions...

v.8
1909